

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME VIII
(ARABIC MSS)

SŪFĪSM

Prepared by
MAULAVI ABDUL HAMID

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P R E F A C E

THE present volume the thirteen of the series is the sixth dealing with the Arabic MSS. It contains notices of the MSS belonging to the section Asceticism and Sufism the most difficult branch of Islamic learning. That the subject is divine knowledge and spiritual thought is the main cause of the difficulty in the domain of Sufism. The study of the subject of the spiritual training given by Sufis to their novices is still continued throughout Islamic countries. The activity in study of the present subject even in the present day and in India is evident from the training given in the monasteries of India. In Bihar in the present age the Phulwari monastery is renowned as a place of instruction of novices.

The collection here catalogued is notable for comprising old MSS specially the oldest MS in the Library one dated A H 483 = A D 1090 (No 825). The volume contains notices of 155 MSS including twenty treatises contained in five MSS of mixed content.

The volume has been compiled by Maulavi Abdul Hamid who deserves congratulations for his critical researches in connexion with several works of great importance (*vide* Nos 825 827 842 848 849 850 854 857 859 863 864 886 888 910 915 917 918 936 937) and for throwing fresh light on the lives of several authors (*vide* No 910). In No 875 the compiler has succeeded in establishing the correct date of Abdarrazzaq Kashfi's death as A H 936 the date of his death is given in almost all the catalogues being A H 930 (see Brock Vol II p 204). In No 923 the compiler has proved that Ahdalqadir Safadi was alive in A H 905 and died some time before A H 924 while Brock Vol II p 119 on the authority of three catalogues gives the date of his death as A H 726. The ten sources of the origin of the word Sufi given by the compiler with references may be cited as evidence of the thoroughness of his research (*vide* p 49). The other methods displayed in the previous volumes have been fully maintained in the present.

Among old and rare MSS catalogued in this volume the following deserve special notice —

- No 820 A fragment of an old copy of Kitâb as Sabr wa Ar Ridâ, a very rare work on Asceticism and Sûfism, by Hâris Muhâsibî, a famous Sûfi of the 3rd century A.H who died in A H 243=A D 857 Dated A H 620
- No 825 A very valuable and oldest copy of Kitâb al Luma' by Abû Nasr as Sarrâj, who died in A H 378=A D 988 Dated A H. 483
- No 826 The second part of a very old copy of Qût al Qulûb, a work on Sûfism and Asceticism, by Abû Tâlib al Makki, who died in A H 386=A D 996 Dated A.H 571.
- No 831 A reliable copy of Manâzil as Sâ'rîn, a famous work on Sûfism, by 'Abdallâh al Ansârî, who died in A H 481 The copy was in the use of Muhammad bin 'Alî, an Indian Sûfi of the 9th century A H
- No 841 A very rare abridgement of Ihyâ' al 'ulûm, not mentioned in any catalogue, by Yahyâ bin Abîl Khair, who died in A H 558=A D 1162
- No 850 A unique copy of a concise commentary on Bidâyat al Hidâyat of Gazzâlî (d A H 505=A D 1111), by 'Abdal Qâdir al Fâkihî, who died in A H 982=A D 1574
- No 857 A very old copy of Kitâb at Tawwâbîn, by Ibn Qudâmah, who died in A H 620=A D 1223 The present copy was studied by several scholars in A H 695
- No 860 A very reliable copy of 'Awârif al Ma'ârif, by Shihâbaddîn Suhrawardî, who died in A H 632=A D 1234 Dated A H 884 The present copy was studied in the 11th century A H by certain famous Sûfis of Gujarât
- No 879 An autograph copy of Sharh Fusûs al Hikam by Jâmi (d A H 898=A D 1492) Written in A H 896
- No 889 An old copy of 'uqlat al Mustaufizah of Muhiaddîn al 'Arabî (d A H 638=A D 1240) Dated A H 773
- No 893 An old and valuable copy of Riyâd As Sâlihîn of Muhiaddîn an Nawawî (d A H 676=A D 1278) The copy was transcribed five years after the author's death in A H 681 The present MS was studied by several eminent scholars under Ibn 'Attâr, one of the pupils of the author
- No 895 An old copy of Hall ar Rumûz of 'Izzaddîn al Maqdisî (d A H 678=A D 1279) Dated A H 839
- No 907 A very old and valuable copy of Shifâ' al Asqâm of Subkî

- (d A H 756=A D 1355) studied under the author by his son and many others
- No 910 An autograph copy believed to be unique of *Zabdat at Tasawwuf* an exceedingly valuable work on principles of Sufism by *Shamsaddin ad Damigani* the Minister of Persia and pupil of *Qadi Adud* (d A H 756=A D 1355)
- No 911 A very correct copy of *Simt as Sudur* a very rare work on Sufism by *Taqiaddin al Mausili* (d A H 797=A D 1394) Written by the pupil of the author
- No 926 An autograph copy of *Jawami al Kilam* by *Ali Muttaqi* (d A H 975=A D 1567)
- No 929 A very rare copy of extremely rare work on Sufism viz *Al Fusul Fathiyah* by *Husam bin Faqib* (d A H 979=A D 1571) Dated A H 1022
- No 937 A copy of *Husn at Tawassul* a very rare work on Sufism by *Abdal Qadir al Fakih* (d A H 982=A D 1575)
- No 939 An old copy of an Arabic translation of *Fasl al Khitab* a reliable work on Sufism in Persian The work was translated into Arabic by *Amir Badshah Muhammad al Bukhari* in A H 987 The present copy was transcribed in A H 997
- No 955/1 A very old copy of *Kitab al Kunh Mummala Budda lil Muridi Minbu of Mahiaddin al Arabi* (d A H 638=A D 1240) Dated A H 778
- No 959/1 A copy of a very rare treatise viz *Ar Risalat al Makhriyah* believed to be unique by *Qutbaddin* a Sufi of the 8th century A H Written in the beginning of the 10th century A H

The volume of the catalogue was revised by Mr E A Horne and Dr Azimuddin Ahmad The final proofs of the same were revised and passed for the Press by me

Imperial Library
Calcutta 3rd July 1928

J A CHAPMAN

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ARABIC MANUSCRIPTS.

ASCETICISM AND SŪFĪSM

No 820

fol 3, lines 16 size 91 x 51 71 x 31

كتاب الصبر والرياء

KITÂB AS SABR WA AR RIDÂ'

A fragment containing the last three fol of an old copy of Kitâb as Sabr wa ar Ridâ a very rare work on Asceticism and Sufism which treats of the strict observation of the two important principles of the subject viz to bear patiently and accept gladly the inevitable decrees of God whatever they may be

Author Abn Abdallâh Harîs bin Asad al Muhasibî أبو عبد الله هارث بن أسد الموحسبي a follower of the Shafî School and the most distinguished Sufi of the 3rd century A H whose literary merits equal his fame as Sufi His authority both as a scholar and a mystic that is in both branches of learning (علوم ظاهري و باطني) is attested unanimously by his biographers Sufis and scholars He is called Al Muhasibî on account of his supreme mastery over the appetites and his being mindful in his every act of the fear of God He died in A H 243 = A D 857 see Mir at al Janan fol 158^b Tabaqat u Ibn Mulaq qin fol 152 Ikhtiyar ar Rafiq fol 39^b Kashf u Asrar al Bayan fol 112 Muġmal Fasihî fol 25 Isnawî fol 13 Tadhkirat al Awliya of Attar fol 113^b Nafahat p 56 Al Lawaqih fol 74 Taj at Tabaqat vol in Part II fol 657 Berlin No 2812 Paris No 1913/15 Brock vol I p 198 (where A H 213 is a misprint for 243 as the date of the author's death)

The present work is not mentioned in Brock who however vol I p 198 mentions five other works of the author

The present fragment begins abruptly thus .

حتى لا يجهل ان يكون رحمه الله نبياً كما قال سويد بن متهمة
معتاداً به فدل على ما قلنا فان رآه و لم يصار اليه ، سقط ربه فانه قد صار
الى المصدر الخ *

The colophon runs thus

تم كتاب الصار والرضاء للمعاصي و فرغ من كتابته في الثالث
عشر ربيع الآخر سنة ٦٢١ *

Written in good Naskh Dated A H 621

At the end, the following two notes are found

I By Ahmad bin 'Abdallâh bin Muhammad al Warrâq, a scholar of Egypt of the 8th century A H He says that, in A H 777, he went through the MS

طالع الله العدد الفقير الى عفو ربه احمد بن محمد بن محمد ...
الوراق - مر الله له و لجميع المساهين و دل على في مستعمل ربه ، سنة
سبع و سبعين و سعمائة *

II By Muhammad bin Mu'lim Najmaddin He says that he also went through the MS

طالع في هذا الكتاب العدد الفقير الى الله محمد بن معلم
نجم الدين *

These two notes are followed by a prayer (دعاء) designated دعاء مبارك, which begins thus

الاهم اني اسألك ، بالاله ، المعطوف ، واسم المكنون ، الخ *

No. 821.

fol 63, lines 23, size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$

ستان العارفين

BUS'ÎÂN AL 'ÂRIFÎN.

A work on meditation and moral precepts, based on the Qur'ân, Hadîs and other religious works, such as those of jurisprudence, theology and Sûfism, divided into 162 Bâb

Author Abu'l Laiṣ Nasr bin Muhammad bin Ahmad bin Ibrâhîm as Samarqandî ابو الليث نصر بن محمد بن احمد بن ابراهيم رندي

a famous Hanafī scholar of his age chiefly known as a jurist and traditionist. He studied under his father and many other *Shāikh*s. For the names of most of them see *Tanbīh al-Gāfilīn* No 823 below where the present author quotes *Hadīq* and the sayings of others transmitted to him by his *Shāikh*s. Brock vol 1 p 196 enumerates eleven works of his. He was born in A H 290. The biographers differ very much as to the date of our author's death. The following six dates are given as detailed below viz A H 373 375 376 382 383 393. Three different dates viz A H 373 375 and 383 are given by Haj Khal see vol II p 305 vol II p 51 vol III p 136. Two dates viz A H 375 and 393 are mentioned in Berlin vol I p 381. Brock vol 1 p 195 gives the following three dates A H 375 383 393. In *Madinat al-Ulūm* fol 199 and in *Taj al-Tarajīm* (edited by Flügel) A H 393 is the date given. Again Flügel in *Die Classen* p 303 gives A H 383 the author of *Mujmal Fasīh* fol 125^b A H 376. *Taj al-Tahqīq* vol IV fol 1150 A H 382 and Cairo vol II p 70 A H 375. The earliest biographer of our author who died in A H 775 the author of *Al-Jawāhir al-Mudīyah* gives the year of his death as A H 373 see vol II fol 78 and *Al-Kafawī* in *Ilām* agrees with him as does also the author of *Tabaqat al-Ahnaaf* (see Hand list No 2452). *Alī Qarī* in his *Tahqīq* (see Hand list No 2451 fol 181) gives A H 376 but in his commentary on *Shīfā* (see Hand list No 2250) which was composed after the *Tabaqat* referred to above he agrees with data given by the author of *Al-Jawāhir al-Mudīyah* and this is also supported by the author of *Hadīq al-Hanafīyah* p 189. In view of the agreement of the last five authors on A H 373 = A D 983 we may perhaps accept this date in preference to any other.

Beginning —

الحمد لله رب العالمين و العاصم دس قال الشيخ العبد ابن
اللب بصر من مـ دس ابراهيم بن الخطيب السمرقندي رحمه الله
عليه اني جمع في كتابي هذا معروفا من العلم و كذا
الكتاب الخ *

For other copies of the work see Berlin Nos 8322-3 Wien Na 1837 Cairo vol II p 79 Rampur, No 59

The work was printed in Bulaq A H 1289 in Bombay A H 1304 and in Calcutta A D 1868

Written in good Naskh Not dated apparently, 9th century

No. 822.

fol 139, lines 15, size $8\frac{1}{4} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same

Another copy of the preceding work, beginning like the above.
Written in Nasta'liq Dated A H 1195.

No. 823.

fol 228, lines 23, size $12 \times 8\frac{1}{4}$, $8\frac{1}{2} \times 5\frac{1}{2}$

تنبيه العافلين

T'ANBÎH AL GÂFILÎN.

Another work of the preceding author on the same subject, with the addition of certain miscellaneous matter, based on the Qur'ân, Hadîs and the sayings of others transmitted to the author by his father and other Shaiḥs, divided into 95 *Bâb*.

Beginning

الحمد لله الذي هدانا لكتابه قال العقيه الراهد ... من
محمد بن احمد بن ابراهيم السمرودي انى لما رأيته الواجب على
من روفه الله تعالى المعرفة فى الادب والحظ فى العلم جمعه
فى كتابى هدا شئاً من المواعظ الح *

The first *Bâb* begins on fol 2^a, thus باب الاخلاص وترك الرياء احربا
محمد بن الفصل الح

The last chapter begins on fol 219^a as follows

باب الحكايات قال العقيه ابو اللد ، السمرودي حديثا انى الح *

For other copies of the work see Berlin, Nos 8735-6, Wien, vol III, p 268, India Office, No 147, Alger, Nos 872-75, Cairo, vol II, p 151, Âsafiya Library, vol II, p 1590 The work has been printed in Cairo, A H 1305, Bombay, A D 1884

No 824

foll 296 lines 19 size $6\frac{1}{2} \times 4\frac{1}{2}$ $5\frac{1}{2} \times 2\frac{1}{2}$

The Same

Another copy of the preceding work beginning like the above

Written in ordinary Naskh Dated A H 1187

Scribe حسن بن محمد

No 825

foll 178 lines 12 size 8×6 $5\frac{1}{2} \times 4$

اللع في الصوف

AL-LUMA' FÎ AT TASAWWUF

A very valuable and the oldest known copy of the Kitāb al Luma dated A H 483 This is the oldest MS in the library but unfortunately it is imperfect

Author Ahu Nasr Sarraj at Tusi

The MS is defective at the beginning and opens thus —

كتاب النعم بمانيه ابواب باب مذهب اهل الصغرة الحج

An exceedingly valuable edition of the work (with critical notes author's life abstract of contents glossary and indices) by R A Nicholson was published in the Gibb Memorial Series 1914

The author surnamed طويس العفرا The Peacock of the Poor was a great expounder of the Sufic doctrines He was well versed in mystical theology He died in A H 378 = A D 988 For full particulars of the author and the work see Nicholson's edition Some particulars of the author will also be found in Kashf al Mahjuh Tadkirat al Auliya Nafahat Safinat al Auliya Mirat al Asrar Mirat al Janan etc See also Haj Khal

The following anonymous note on the title page apparently written in the 9th century of the Hijrah ascribes the authorship of the work to the famous Shaikh Abu Nasr Bishr al Hafī (d A H 227 = A D 841) —

كتاب النعم لابي نصر نصر الحنابى

This wrong assertion is evidently based on a careless reading of the opening words of each Bab in which only the *Amnyah* Ahu Nasr and not the name occurs قال ابو نصر

The writer of the note has thus mistaken Abu Nasr (Bishr al

Hafî) for our author Abû Nasr (Sarrâj). Hâfi's death took place one hundred and fifty years before that of our author, and none of his biographers mentions any work by him. Moreover, our author mentions in the work several *Shâikh*s who lived after the death of Hâfi (see the List of Sûfis given at the beginning of Nicholson's edition)

The main object of the author in writing the work was to show by argument that the true principles of Sûfism agree with the doctrines of the Qur'ân and the Hadîs. He deals at length with the doctrines and principles of the ancient Sûfis, their moral systems, customs, supernatural powers, etc. On the whole the work supplies valuable materials for the study of the development of Sûfism in the second, third and fourth centuries of the Muhammadan era.

The work, as extant in the printed edition, consists of a *Muqaddimah* and thirteen *Kitâb*, subdivided into numerous *Bâb*. Our copy has only twelve *Kitâb*, as follows:

The first *Kitâb*, كتاب الله (corresponding with the second in the printed edition), in 8 *Bâb* (in the printed edition 9 *Bâb*), on fol 1^b. The second, in 4 *Bâb*, on fol 11. The third, in 5 *Bâb*, on fol 17. The fourth, in 7 *Bâb*, on fol 23^b. The fifth, in 27 *Bâb* (in the printed edition 26 *Bâb*), on fol 34^b. The sixth, in 5 *Bâb*, on fol 79^b. The seventh, in 12 *Bâb*, on fol 95. The eighth, in 6 *Bâb*, on fol 109^b. The ninth, in 6 *Bâb*, on fol 116^b. The tenth, in 2 *Bâb*, on fol 124^b. The eleventh, in 18 *Bâb* (in the printed edition, 32 *Bâb*), on fol 143. The twelfth (not treated as a separate *Kitâb* in the printed edition), in 20 *Bâb*, on fol 166.

A comparison with Nicholson's edition shows that the entire *Muqaddimah* (subdivided into 18 *Bâb*), and the first *Kitâb*, كتاب الاحوال (comprising 19 *Bâb*), occupying pp 1-70 in the printed edition, are wanting in our copy. The last *Kitâb* in our copy, styled كتاب الاعلاط, is not treated as a separate *Kitâb* in the printed edition, but forms only a part of its last *Kitâb*, كتاب التزيينات. The last *Bâb* of the fifth *Kitâb* in our copy is treated as a separate *Kitâb*, كتاب المسائل in the printed edition. There are many other notable variants of great importance in the texts.

Of the two MSS used by Nicholson the one which he made the basis of his edition, is dated A H 683, and the other, A H 548. In view of the fact that our MS (dated A H 483) is the oldest, a comparison of it with the printed edition, and the recording of all important variants, would be a service of great value to critical students of Sûfism. Remarks on the archaic forms of spelling and on the orthographical peculiarities of the MS would also be of great interest.

The colophon of the scribe indicating the date of transcription of our copy viz A H 483 runs thus —

فرع من كتابه يوم الاثنين و الساع عشر في شهر حب سنة بلا
و ثمانس و اعمانه *

Written in fair hold Naskh

No 826

fol 218 lines 23 size $9\frac{1}{2} \times 6\frac{1}{2}$ 8×4

الجزء الثاني من فوت الغلوب في معاملة المحبوب

AL JUZ' AS SÂNÎ MIN QÛT AL QULÛB FÎ MU'ÂMALÂT AL MAHBÛB

The second part of a very old copy dated A H 571 of Qut al Qulub a work on Sufism and asceticism dealing with religious duties mystical principles and moral precepts as well as the system and observances of Sufism The author expounds with special care the philosophical principles involved As the author of Fasl al Khitab (see Persian Hand list No 1386) fol 33 observes in the quotation which follows the present work is recognised by Sufis and scholars as the most useful composition produced on the subject up to that time —

فالوا لم تصدق منه في الاسلام في دواعي الطريقة و لمؤلفه رحمه الله
كلام في هذه العلوم لم يسبق الى مثله *

Al Gazzali (d A H 505=A D 1111) in Ihya al Ulum (see Nos 833-36 below) borrowed materials from the present work

The present second volume contains the last 16 Fasl viz 32-47 A complete copy of the work is mentioned in Berlin No 2816 together with a full description of the contents An index of the contents of the present copy written on different paper in a later hand is attached at the beginning

Author Abu Talib Muhammad bin Ali bin Atiyah al Mahki al Harisi ابو طالب محمد بن علي بن عطية المكي الحارثي a famous Sufi of Mecca He was a disciple of Abu l Hasan Muhammad bin Ahmad bin Salim Basri to whom he refers on fol 183^b thus —

وكذلك في الحسب من سالم يقول اذا اخطب حجة من
السبع فاجب لك النفس الى الهلكة و اذا منع حجة من السبع
فصرف كل حارجه عن خطايا فاستقام القلب بذلك و اعتدل *

He died in Bagdâd, A H 386 = A D 996 See *Mir'ât al Janân*, fol 233^b, *Nafahât*, p 135, *Tâj at Tabaqât*, vol. iv, part II, fol 1210, *Fasl'al Khitâb*, fol, 277^b, *Mujmal Fasihî*, fol 128^a.

Beginning

الوصل الثانی و الثالثون فيه شرح منابى الاسلام و هى خمسة
ذكر وسائل الطهارة و ما يعال عدد غسل كل عضو من الادكار اول ذلك ان
يتوضأ فاعدا مستور العورة و ان لا يكون الماء متمسكاً *

The work ends with the 47th Fasl which begins thus

الوصل السابع و الاربعون فيه كتاب تفصيل الحرام من السجدة و وصل
الكلال و دم السجدة *

The colophon, which is not fully legible, runs thus

الحمد لله رب العالمين و صلى الله على سيدنا النبى، العربى و على
آله و اصحابه و اتباعه اجمعين و سام سلفاً ... و رجع .. سنة احدى و سبعين
و خمس و خمسمائة اللهم اعز لمصنعه و صاحبه و كاتبه و لوالديهم اجمعين *

For other copies of the work see Berlin, *loc cit*, Râmpûr, No 261

The work was printed in Cairo, A H 1310 A printed copy of the work is mentioned in *Âsafiyah Library*, No 989

Written in good *Naskh*

The name of the scribe is undecipherable Foll 69-95, which are also written in *Naskh*, are supplied in a later hand

The MS was at one time in the possession of one Muhammad bn 'Abdallatif, a scholar of the 9th century A H, as it appears from his autograph note on the title-page which runs, thus

كتاب فوت القلوب و معاملته المحبوب تصديقه ، الشيخ الكندر السهير
ابى طاهر ، المكى من نعم الله على عدة محمد بن الشيخ عدد الطهارة ،
احتتم له بالخبر النج *

One Muhammad Nâfi', in his note on the title-page says, that in A H 1192, he purchased the present MS through Mir 'Inâyatallâh

No 827

fol 308 lines 15 size $7\frac{1}{2} \times 4\frac{1}{2}$ $o\frac{1}{2} \times 3\frac{1}{2}$

روعة العلماء

RAUDAT AL 'ULAMĀ'

A work containing a collection of religious mystical and moral instructions based on the Qur'an Hadis and sayings of the Sufis and others. The work is divided into 98 *Bab* which are fully described in Berlin No 8860.

Author Abul Hasan Ali bin Yahya bin Muhammad Az Zandavaisi al Bukhari al Mubtagi بن محمد الرندوسى ابو الحسن على بن يحيى بن محمد الرندوسى Haj Ihsal vol iii p 505 and Berlin No 8860 record the author's name as Abu Ali Husain bin Yahya but the author of Al Jawahir al Mudi'ah vol ii fol 128^b emphatically states that his name was Ali bin Yahya thus رقت اسمه على بن يحيى. This rendering is supported by the Isnad of the present work quoted below which is identical with that found in the copy noticed in Buhār Lib Cat vol ii No 121 —

الحمد لله رب العالمين والصلوة على خير الأنبياء محمد وآله وصحبه
 لجمعين يقول أبو الحسن أحمد بن محمد نصر العلوي الكداني النخعي
 عفى الله تعالى عنه أحسنى لجمع كتاب روعة العلماء حديثي
 المعالي أشرف من أبي بكر بن عيسى الكداني رحمه الله عليه أحاطه في
 سنة أربع وستين وخمسة مائة قال أحضرنا الشيخ الإمام الراشد سمس
 الإسلام أبو بكر بن محمد بن فضل الرندوسى فيما كتب لى في سنة ثمان
 وثمانين مائة قال الشيخ الراشد الوالد قال أحضرنا الشيخ العفة الحاكم أبو نصر
 بن محمد بن عيسى الكداني رحمه الله عليه قال أحضرنا الشيخ العفة
 الراشد أبو الحسن بن علي بن محمد الرندوسى رحمه الله عليه •

It is evident from the fact that throughout the work the author is referred to sometimes as الله العفة رحمه الله (the preceptor or jurist said May God have mercy on him) and sometimes as قال رحمه الله (he said May God have mercy on him) that the work was arranged by some one after the author's death—probably by his pupil Abu Nasr bin Muhammad bin Isa who in the Isnad quoted above refers to the author in similar terms (عفة الله عليه).

The date of the author's death is not mentioned in Haj Ihsal

nor in Berlin, No 8860 In *Al Jawâhir al Mudiya*h, the author is noticed as a Hanafî scholar, but nothing is said as to the century to which he belonged Dr Hîdâyat Husain, in *Bûlîâr Lib Cat.* vol II, No 121, on the strength of a date, A H 508, mentioned in the Isnâd, observes that the author flourished before that date The fact that, in the chain of narration, there are two persons intermediate between our author and the scholar to whom the work was transmitted in A H 508, and a careful examination of the MS elicit the following information as to some of the author's contemporaries and teachers, from which it is clear that our author belonged to the latter part of the 4th century A H

(i) Our author refers, in the passage (fol 33^a) quoted below, to Abû Bakr Ismâ'ilî, a reliable traditionist, who died in A H 371 = A D. 981, see *Huffâz*, vol III, p 159, and states that he personally received certain religious instruction from him

قال رحمه الله سمعت السبع الإمام انا بكر اسمعيلي يتكلم عن الحسن البصري انه جلس للامة فلما فرغ قام الله شاب الحج *

(ii) From the above-mentioned Abû Bakr Ismâ'ilî he received a Hadîs, which he quotes on fol 248^a as follows

قال رحمه الله وحدثنا الإمام ابو بكر الاسماعيلي املاًً باسناد له عن دافع ابن عمر قال لما نزلت هذه الآية وهو قوله مثل الذين يدعون اموالهم بغير حساب الى اخر الآية قال رسول صلى الله عليه وسلم رب زد امتي وقراً هذه الآية من دال الذي يعرض قوماً حسداً فبما عده له اصحاب كثير قال رسول الله صلى الله عليه وسلم اما يومى الصابرون . اخرهم بغير حساب *

(iii) Again, on fol 285^a, he refers as follows to a saying which fell from the lips of Sufî Abu'l Qâsim (d A H 378 = A D 988, see *Nafahât*, p 139) —

قال رحمه الله وسمعت ابا العباس الصومى يقول اول شئ حلله الله تعالى حلولى ذرة ارضاء *

(iv) It is clear from the following passage (fol 33^b) that our author studied under Abu'l Hasan 'Alî bin 'Abdallâh at Tarsûsî (d A H 382 = A D 992, see *Ansâb u Sam'ânî*, fol 222^b)

قال رحمه الله فوأت على امي الله ن على بن عبد الله الطرسوسي
قال كان بعض الصالحين يغسل مومي الصوفية فقال ا مينا يوما و
ادرجته في كعبه م هانعا من رايه اليك يقول انه غسل باطنه
في حنونه و انت ل طاهرة بعد و فانه فاجتمع العسلان فصار دورا على
نور الحج *

Beginning —

اشكر الله تعالى كثيرا واسبحه نكرة و اصلا اما بعد فاني قد صنعت
هذا الكتاب و اصله مرارا على اصحاب و كان حالنا عن مسائل العفة و
الحكم والا مثال فسألني بعض اهل العلم ممن قد ابتلى في الخلوس
في العامة اند هم الله بن اصفه فانه فاصعب لهم انعام الله
تعالى ادنى و م كنانى هذا و سمى كتاب روضة العلماء
و كان اسمه الاول روضة المدكرين *

The author gives us to understand in the preface that the present work is an enlargement of his former work *Raudat al Mudhkirin*

Some one in the following note on the title page has erroneously ascribed the authorship of the work to Abu Isma'il Ahmad bin Muhammad bin Nasr al Alawi —

كتاب روضة العلماء م السمع العلامة و الخضر العنبر العظامه ابو
اسماعيل احمد بن احمد بن نصر العلوي الحنفى عفر الله له و لجميع
اله ا ن *

For other copies of the work see Berlin No 8860 Buhār Lih Cat No 121 Rampur Nos 156 57 of date A H 771 Rampur No 156 of date A H 771 being the oldest copy known to us

Written in fair Naskh Dated A H 1097

In A H 1255 the MS came into the possession of one Ahdarrahim al Qandahari an Indian scholar of the 13th century A H See the note on the title page which runs thus —

قد وقع هذا الكتاب بعزل الله الكريم في ملك عبد الرحمن العدهارى
وعه الله تعالى سنة ١٢٥٥ هـ *

No. 828.

foll 114, lines 33, size $13\frac{1}{2} \times 8$, $10 \times 5\frac{1}{2}$

الرسالة العسيرية

AR RISÂLA'I' AL QUSHAIRÎYAH.

A very old copy of a well-known work on Sûfism and asceticism, containing a full description of the mystical principles and practices of the Sûfis. In the first *Bâb* of the work, the author refers to 82 eminent Sûfis, giving a brief account of their views on theological dogma, from which he draws the conclusion that their views are the same as those of orthodox Muhammadans (اعل السنه و الجماعة), and that the Sûfis, like them, are true believers in Islâm. The present work, which is chiefly based on the Qur'ân, Hadîs and sayings of the Sûfis, is regarded as a standard work on the subject, and is referred to as such by Sûfis and scholars of the author's and of succeeding ages. It is divided into 54 *Bâb*, which are fully described in Berlin, No 2822. The work was composed in A H 438.

Author Abu'l Qâsim 'Abdalkarîm bin Hawâzin bin Talha bin Muhammad al Qushairî أبو القاسم عدد الكرم بن هوارن بن طلحة بن محمد بن قسيري, known as Al 'Ustâd (الاستاد), a prominent Sûfi scholar and author of the 5th century A H. He is specially known for his merit in the Qur'ânic branches, tradition, philology, jurisprudence, theology and mystical branches of learning, and is the author of numerous works on these subjects, 13 works, in all, being enumerated in Brock, vol 1, p 432. Besides the 13 works referred to above, a very rare work of the author, viz, Kitâb al Mî'râj is found in the Library, see Hand-list No 2269. Our author was a follower of the Shâfi'î school, and adhered to the Ash'arî school of theology. He was born in K̲hurâsân, A H 376. He lost his father, while still a child, but he had an innate love of learning, which prompted him to leave K̲hurâsân for Nishâpûr, where fortunately he fell in with Sûfi Abû 'Alî ad Daqqâq, on whose advice he studied different branches of Islamic literature under the following eminent scholars, among others

- (i) Abu'l Qâsim Al Aimânî, a philologist of the 4th century A H
- (ii) Hâkim (d A H 405 = A D 1014, see Lib Cat, vol v, part 1, pp 105-6)
- (iii) Ibn Fûrak (d A H 406 = A D 1015, see Lib Cat, vol v, part 11, No 373), who is quoted by our author on fol 52^b of the present work thus احبرنا الامام ابو بكر محمد بن الحسن بن اسفوزك رحمه الله

- (iv) Abu Ishaq al Isfira'ini (*d* A H 418=A D 1027 see Isnawī fol 24) who is also quoted on fol 98^a thus وكان الامام
ابو اسحاق الاسفرائيني يقول له .
- (v) Abu Bakr Muhammad at Tusi (*d* A H 420=A D 1029 see Isnawī fol 300)
- (vi) Abu Nu'aim al Isfahani (*d* A H 430=A D 1038 see Lib Cat vol v part ii p No 437)

After a thorough study of Islamic literature our author placed himself for spiritual training under the above mentioned Sufi Abu Ali Ad Daqqaq who was so greatly impressed by our author's devotion to spiritual learning that he gave him his own daughter in marriage. After Abu Ali's death in A H 405=A D 1014 our author adopted as his spiritual guide the Sufi Abu Abdarraḥman as Sulamī (*d* A H 412=A D 1021). These two Sufis are the chief authorities quoted in the present work. The wonderful genius of Qushayrī earned for him a great reputation among the Sufis who conferred upon him the title of Al Ustad which had formerly been borne by Abu Alf. He died in Nishapur A H 465=A D 1074 and was buried near the tomb of his father in law. He left behind him a large number of pupils and disciples and the following six sons who were also reputed for their piety and literary knowledge —

- (i) Abu Nasr Abdarraḥim (*d* A H 514=A D 1120 see Isnawī fol 373)
- (ii) Abu Sa'id Abdallah (*d* A H 477=A D 1084 See Isnawī fol 380)
- (iii) Abu Mansur Abdarraḥman (*d* A H 482=A D 1089 see Isnawī fol 380)
- (iv) Abu Sa'id Abdalwahid (*d* A H 494=A D 1100 see Isnawī fol 380)
- (v) Abul Fath Abdallah (*d* A H 521=A D 1127 see Isnawī fol 381)
- (vi) Abul Muzaffar Abdalmun'im (*d* A H 532=A D 1137 see also Isnawī fol 381)

For our author's life see Mir'at al Janan fol 264 Subkī vol iv fol 161 Isnawī fol 378 Ibn Mulaqqin fol 61^a Kashf u Asrar al Bayan fol 112 Tabaqat al Mufasssirin fol 53^b Nafahat p 354 Muḥmal Fasīḥī fol 151^b Br Mus Suppl No 227 De Slane's translation of Ibn al-Khalikan vol ii p 152

Beginning —

قال الاسد جمال الاسلام ابو العاصم عدد الكرم بن هوارن العسيري
 والله الذي يفرّد بحلال ملكوته ويوحد بحكمال حنونه الخ *

No. 828.

foll 114, lines 33, size $13\frac{1}{2} \times 8$, $10 \times 5\frac{1}{2}$

الرسالة العشيرية

AR RISÂLA'I' AL QUSHAIRÎYAH.

A very old copy of a well-known work on Sûfism and aseceticism, containing a full description of the mystical principles and practices of the Sûfis. In the first *Bâb* of the work, the author refers to 82 eminent Sûfis, giving a brief account of their views on theological dogma, from which he draws the conclusion that their views are the same as those of orthodox Muhammadans (أهل السنة و الجماعة), and that the Sûfis, like them, are true believers in Islâm. The present work, which is chiefly based on the Qur'ân, Hadîs and sayings of the Sûfis, is regarded as a standard work on the subject, and is referred to as such by Sûfis and scholars of the author's and of succeeding ages. It is divided into 54 *Bâb*, which are fully described in Berlin, No 2822. The work was composed in A H 438.

Author Abu'l Qâsim 'Abdalkarîm bin Hawâzin bin Talha bin Muhammad al Qushairî أبو القاسم عدد الكريم بن عوار بن طاهر بن محمد بن قشيري, known as Al 'Ustâd (الأستاذ), a prominent Sûfî scholar and author of the 5th century A H. He is specially known for his merit in the Qur'ânic branches, tradition, philology, jurisprudence, theology and mystical branches of learning, and is the author of numerous works on these subjects, 13 works, in all, being enumerated in Brock, vol 1, p 432. Besides the 13 works referred to above, a very rare work of the author, viz, Kitâb al Mi'râj is found in the Library, see Hand-list No 2269. Our author was a follower of the Shâf'î school, and adhered to the Ash'arî school of theology. He was born in Khurâsân, A H 376. He lost his father, while still a child, but he had an innate love of learning, which prompted him to leave Khurâsân for Nishâpûr, where fortunately he fell in with Sûfî Abû 'Alî ad Daqqâq, on whose advice he studied different branches of Islamic literature under the following eminent scholars, among others

- (i) Abu'l Qâsim Al Aîmânî, a philologist of the 4th century A H
- (ii) Hâkîm (d A H 405 = A D 1014, see Lib Cat, vol v, part 1, pp 105-6)
- (iii) Ibn Fûrak (d A H 406 = A D 1015, see Lib Cat, vol v, part II, No 373), who is quoted by our author on fol 52^b of the present work thus
أخبرنا الإمام أبو بكر محمد بن الحسن ابن فورك رحمه الله الع

- (iv) Ahu Ishaq al Isfahānī (*d* A H 418=A D 1027 see Isnawī fol 24) who is also quoted on fol 98^a thus وكان الامام
ابو اسحاق الاسفراحنى يقول له .
- (v) Ahu Bakr Muhammad at Tusī (*d* A H 420=A D 1029 see Isnawī fol 300)
- (vi) Ahu Nu'aim al Isfahānī (*d* A H 430=A D 1038 see Lih Cat vol v part ii p No 437)

After a thorough study of Islamic literature our author placed himself for spiritual training under the above mentioned Sufi Ahu Ali Ad Daqqaq who was so greatly impressed by our author's devotion to spiritual learning that he gave him his own daughter in marriage. After Ahu Ali's death in A H 405=A D 1014 our author adopted as his spiritual guide the Sufi Ahu Abdarraḥmān as Sulamī (*d* A H 412=A D 1021). These two Sufis are the chief authorities quoted in the present work. The wonderful genius of Quṣṣairī earned for him a great reputation among the Sufis who conferred upon him the title of Al-Ustad which had formerly been borne by Ahu Ali. He died in Nishapur A H 465=A D 1074 and was buried near the tomb of his father-in-law. He left behind him a large number of pupils and disciples and the following six sons who were also reputed for their piety and literary knowledge —

- (i) Ahu Nasr Ahdarraḥmān (*d* A H 514=A D 1120 see Isnawī fol 373)
- (ii) Abu Sa'd Ahdallāh (*d* A H 477=A D 1084 See Isnawī fol 380)
- (iii) Ahu Mansur Ahdarraḥmān (*d* A H 482=A D 1089 see Isnawī fol 380)
- (iv) Ahu Sa'id Abdalwahid (*d* A H 494=A D 1100 see Isnawī fol 380)
- (v) Abul-Fath Abdallāh (*d* A H 521=A D 1127 see Isnawī fol 381)
- (vi) Abul-Muzaffar Abdalmun'im (*d* A H 532=A D 1137 see also Isnawī fol 381)

For our author's life see Mir'at al-Janan fol 264 Subkī vol iv fol 161 Isnawī fol 378 Ibn Mulaqqin fol 61^a Kashf u Asrar al-Bayan fol 112 Tabaqat al-Mufasssirin fol 53^b Nafahat p 354 Muġmal Fasihi fol 151^b Br Mus Suppl No 227 De Slane's translation of Ibn Khallikān vol ii p 152

Beginning —

قال الاسناد جمال الاسلام ابو العباس عبد الكريم بن هوارن القسري
 الحمد لله الذي يعزى بكمال ملكوته و يوجد بكمال جبروته الخ *

After fol 11, certain foll containing a portion of the first *Bâb* and the beginning of the 2nd *Bâb* (corresponding to foll 37-66 of No 829 below) are missing

The MS is undated, but the paper, handwriting, and general condition of the MS suggest that the present copy was transcribed not later than the 5th century A H. Foll 1-18 are written in a later hand, apparently of the 7th century A H.

For other copies of the work see Munich, No 136, Wien, No 1890, India Office, No 598, Paris, No 1830, Berlin, Nos 2822-23, Bodl, vol 1, No 325, Br Mus Suppl, No. 227, Rampûr, Nos 147, 148, 149.

The work was printed in Cairo, A H 1248 and again in Bûlâq, A H 1284. A commentary on the present work along with the text was printed in Cairo, A H 1304, see for a copy the same Âsafiya Library, p 378.

No. 829.

foll 236, lines 21, size $8\frac{1}{2} \times 6$, $6\frac{1}{2} \times 4$.

The Same

Another copy of the same, beginning with the following Isnâd, thus —

قال حدثنا الشيخ الامام هـ. ، الدين ابو مطيع عدد الربيع بن عدد
الرحمن بن عدد العزير مد الله في اعلاسه قال حدثنا والدى الشيخ الامام
ابو سعيد عدد الرحمن بن عدد العزير بن محمد بن عدد السلام العليمى
قال حدثنا الشيخ الامام الاستاد الاحل جمال الاسلام ناصر السنة و فامع الدعة
ابو العاسم بن هوارن بن طلحة القشيري رحمة الله الحمد لله الذى تفرد
بكمال ملكوته الخ *

The MS is dated, A H 1033, and is therefore a later transcription of the copy bearing the Isnâd quoted above, which tells us that the work was transmitted to some pupil of his by Abû Mutî', a scholar of the 6th century A H.

A note on the margin of the last fol runs thus

بلغ مقابلة على نسخة صحيحة معتمدة وهى نسخة العار ، الحسين
بن محمد بن الحسين الملك العسائى البجائى المدمون مدينة حدش
المحمدة ... فى مجالس متعددة ... آخرها ... سنة ١٠٣٦

traced his descent from Zaid, commonly called Abû Ayyûb al Anṣārī, a companion of the Prophet. He was highly esteemed both as Sûfī and scholar by kings, nobles and contemporary scholars. In A H 430, he was granted a special interview by the Sultân Mas'ûd bin Mahmûd (A H 421 432=A D 1038-1075), when on a visit to Harât. In A H 462, he was invested with a Khil'at (خِلْعَة) by the Caliph Qâ'imbillâh (A H 422 467=A D 1031-1075). Again, in A H 474, the author was invested with a Khil'at and the title of Shâikh al Islâm by the Caliph Muqtadîrillâh (A H 467-487=A D 1075-1094). He is generally referred to by this title, by Jâmî in Nafahât. He was a disciple of Abu'l Hasan Kharqânî (d A H 425=A D 1033, see *Mujmal Fasihi*, fol 139), the famous Sûfī of the 5th century A H. Ibnu'l Jawzî (d A H 597=A D 1200) tells us that the author was born in A H 395, but according to the author's own statement, contained in Nafahât, p 371, he was born in A H 396, at Quhandîz, a city in Harât. In his early life he devoted himself equally to the literary branches of learning and to Sûfism, studying under several teachers and professors of Nishâpûr, Bastâm and Tûs, and receiving spiritual training from the Sûfis of those places. We are told by his biographers that, after his thirtieth year, our author was chiefly known for his devotion to mystical learning. His growing reputation aroused the jealousy of the Sûfis of Harât, who involved him in a series of troubles. In A H 438, they gave out to the public that his mystical dogmas were contrary to Islamic doctrines, and he was ordered to leave Harât, but in A H 439 he was recalled by the Governor. Again, in A H 458, the Sûfis of Harât complained against his mystical theories to Sultân Alap Arsalân (A H 433-465=A D 1063-1072), who ordered him to leave Harât, but when he realised that the complaints against him were inspired by jealousy, the Sultân cancelled the order. Lastly, in A H 478, Nizâm al Mulk (d A H 485=A D 1092, see *Lib Cat*, vol x, p 11) the well-known Prime Minister, misunderstanding the mystical views of our author, banished him once more from Harât, but, in A H 480, he was honourably recalled by the Nizâm. He died in Harât, A H 481=A D 1088, see *Tabaqât Ibn Raḡab*, foll 35-48, *Mir'ât al Janân*, fol 275, Nafahât, p 371, *Mujmal Fasihi*, fol 546, *Tabaqât al Mufasssîrîn*, fol 386, *Brock*, vol 1, p 433, *Rieu*, *Persian Catalogue* vol 1, p 35. A separate biography of the author by 'Abdal Qâdir ar Ruhâvî, with the title of *Al Mâdhî Wa Al Mamdûh*, is mentioned in *Ibn Raḡab*. The author of *Tâj at Tabaqât*, vol v, part II, fol 735, wrongly refers to our author's death in A H 480.

Besides the present and ten other works mentioned in *Brock*, *loc cit*, the following five works of the author are mentioned in *Ibn*

كتاب علل المغاصات (iii) منافع الامام احمد (ii) كتاب الفاروق (i) vj ab
معالي الذكركر (v) تفسير القرآن (iv)

Beginning —

الحمد لله الواحد الاحد العليم الصمد وبعد فان جماعة من الاعدس
في الوقوف على منازل السائرين من اهل هراة طال على مسائلهم
ابى زمانا ان انس لهم في معرفتها نادا الي *

Several scholars have written commentaries on the present work
See Haj Khal vol vi pp 129 30

For other copies of the work see India Office No 599 Cairo
vol vii p 556 Berlin No 2826-7 Wien Nos 1891-2 Br Mus
No 753 For a very reliable text of that contained in the com-
mentary by Abdarrazzaq al Kashī (d A H 736=A D 1336 see
No 875 below) who tells us in the preface of his commentary
quoted in India Office No 600 that he found many variants in the
various copies of the work which he examined but that fortunately
he succeeded in obtaining a copy studied under the author, himself
the text of which he incorporated in his commentary

Written in fair Nashḥ Dated A H 839

Scribe صدر الدين بن محمد

The title page bears the following autograph note of Sufi
Muhammad bin Ali which indicates that the MS was for some time
in his possession —

من ممتلكات العدد العشرالى (١٠) الولي محمد بن سنج على
الملف بسرف الدين الهمداني عفى الله عنه ديونه وسم ديونه *

This note is followed by his seal which contains the following
Persian verse —

۱ ر مهر بنی و ۲ ق ساء ولی
۳ من حرم و گناه محمد بن علی

This Muhammad bin Ali was an Indian Sufi of the 9th century
A H In A H 781 he and his father Ali (d A H 786=A D 1384) settled
in Kaḥmir who e ruler Iskandar Shah (A H 796-819=A D 1393-1416)
became a disciple of the present Sufi and whose Minister a
Hindu named Basant accepted Islam under the Sufi's spiritual in-
fluence and was afterwards known as Mahk Saifaddin See Tadhkira
i Ulama i Hind p 219

The title-page also bears the following prayer

درمیان نماز سه صد و نماز فرض روزی بدست راست کدد و سه نوبت ،
 بگوید اعمار و موت کدد دیگر روزی نه یس یسه ، کدد و همکدین سه نوبت ،
 بگوید اعمار و موت کدد نه پس یسه ، دیگر روزی بدست چپ ، همکدین
 که آن روز الله سبحانه تعالی عذاب از کفایت ، فرماید انشاء الله نمده و کرمه *

Four 'Arddidāhs, the earliest of which is dated, A H 1066, are also found on the title-page

No. 832.

fol 13, lines 31, size $11\frac{1}{2} \times 5\frac{1}{2}$, 4×3

The Same

Another copy of the same Written in good Naskh Not dated, apparently, 11th century A H The handwriting of the present MS is identical with that of MS No 873 below, the scribe of which is Nûraddîn Abu l Wadâd

No 833.

fol 133, lines 13, size 12×7 , 9×3

ایماء علوم الدین

IHYÂ' U 'ULÛM AD DÎN.

A beautiful copy (in four volumes) of Ihya' u 'Ulûm ad Dîn a comprehensive work on Sûfism and asceticism as well as Islamic doctrine in general, the author referring throughout to the Qur'ân Hadîs, Sûfis, Jurists, Theologians and Philosophers, and devoting special attention to an exposition of the philosophical principles of the subject The work is held in such repute as a standard work on the subject that it is the opinion of eminent doctors of Islam that if all other works were to perish, the whole body of Islamic doctrine and mystical teaching could be restored from the present work alone Muhammad Pârasâ (d A H 822=A D 1419), a famous Sûfî of the 9th century A H, and the author of Fasl al Khitâb, tells us, in the following passage on fol 33^a of Lib copy, Hand-list, No 1368, that our

author borrowed his methods and materials from Quṣ al Qulub (No 826 above) وقد بنى كلامه (ابو طالب مكي) الاعلام حكمة الاسلام في تأليف احياء العلوم

Ibn Hajar (*d* A H 852=A D 1449 see Lib Cat vol v pars 1 No 159) and Iraqi (*d* A H 806=A D 1403 see Lib Cat vol v part II No 442) each made a collection of the Hadis referred to in the present work giving in every case the Isnad and suitable references to other works of Hadis Ibnul Jawzi (*d* A H 597=A D 1200 see Lib Cat vol x No 512) in his two works *I lam al Ihvā* and *Minhaj al Qasidin* criticised the present work His criticisms were replied to by contemporary scholars and Yafi'i in his *Irḥād* fol 36-39 (see No 908 below) has refuted certain Sufis who criticised the present work The work is divided into four *Rubu* or parts (i) العبادات (ii) العباد (iii) الملك (iv) المنعجات Each part is subdivided into 10 *Kitab* and each *Kitab* again into several *Fasl* The present copy is divided into four volumes each volume containing one part The present volume contains Part I viz العبادات

Author Abu Hamid Muhammad bin Muhammad al Gazzali¹

أبو حامد محمد بن محمد العراقي

He is surnamed Zūnaddin at Tus and is known by the title of Hujjat al Islam An eminent scholar of the Shafii school and famous philosopher theologian jurist and exponent of Sufism he is known in Europe by the name of Al gazel and is the subject of innumerable notices both by eastern and western Orientalists of the past and of the present day He was born in Tus in A H 450 not in 441 as stated by Huart History of Arabic Literature p 260 He lost his father in his boyhood and was placed under the care of a Sufi friend of his father who entered him in a Madrasah of Tus where he received his early education under Zādaqan Love of learning impelled Gazzali to leave home and he first visited Jurjan where he studied under Abu Naṣr Isma'il and some others Thereafter he proceeded to Nīshapur where the famous professor of Nizamiyah Madrasah Abdalmalik Imam al Harāmain (*d* A H 478=A D 1080 see Lib Cat vol x No 493) took a keen interest in his education Gazzali attended his lectures for a considerable period and completed his studies under him He proved himself a master of jurisprudence by composing a work on that subject Al Mankḥul

¹ The present spelling of the word is preferred to that of Gazzali on the high authority of *Ikhtiyār ar Rafiq* fol 28 where we read —

والعراقي بفتح العين الموحدة وسدد الرأي وبعد الألف لام وهذه النسبة إلى العراقي لمي عادة أهل حوارزم وخرجوا فام نسبوا إلى العصار العصارى وإلى الرأي معتقده وموحلاف المشهور *

for a copy of which see Hand-list, No 769 As we are told by Ibn Mulaqqin, fol 77^a, Gazzâlî submitted *Al Mankhûl* to his teacher, Imâm al Haramain, who made the following encouraging remarks on the work *إنا حي فلا صرب حتي اموت لاني كتابك على كتابي*.

Gazzâlî became known throughout Nîshâpûr as a profound scholar, and, on the death of Imâm al Haramain, in A H 478, the authorities appointed him professor of Nîzâmîyah Madrasah in his place After a few years' service in the Nîzâmîyah Madrasah, he was summoned in A H 484, by the Nîzâm al Mulk of Bagdâd (see Lib Cat, vol x, No 493) to be Principal of the Nîzâmîyah College there, and his success in several debates with eminent scholars of Bagdâd, together with the fame of his lectures won for him the highest reputation as a scholar throughout the Muslim world In A H 488, he resigned his post in order to devote himself to Sûfism, the love of which had been placed in his heart by *Shâikh* Abû 'Ali Farmudî (d A H 477=A D 1084, see *Mir'ât al Janân*, fol 272^b), under whom he received his early spiritual training He first performed the pilgrimage to Mecca, and afterwards went to Syria, where he settled in Damascus for nearly 10 years, and adopted Sûfî Abû Nasr bin Ibrâhim, who died after A H 490, as his *Shâikh* for spiritual training The present work (*Ihvâ'*), along with others, was composed in Damascus, and earned for its author the title of *سيد المؤلفين* (the lord of authors), see *Irshâd*, No 908 below Gazzâlî, later on, visited Cairo and Alexandria, and afterwards returned to his native place (Tûs), where he founded a Madrasah for the scholars and a Monastery for the Sûfis, and having renounced all other works, passed the rest of his life in teaching the Qur'ân and holding sittings for his students and disciples He is the author of more than 100 works, of which 64 are enumerated in Brock, vol 1, p 419 As regards two of the works mentioned in his list, viz, *Al Madnûn Bihi* 'An Gairi Ahlihî and *As sirr al Maktûm*, Gazzâlî's authorship is emphatically denied by Isnawî, fol 343 He died in A H 505=A D 1111 See Isnawî, *loc cit*, Ibn Mulaqqin, fol 77, *Ikhṭiyâr ar Rafiq*, fol 110, *Mir'ât al Janân*, fol 287^b, *Nafahât*, p 422, *Mujmal Fasîhî*, fol 159, *Subkî*, vol iv, fol 210-16, *Mu'jam al Buldân*, vol iii, p 560, *Kashf u Asrâr al Bayân*, fol 182, *Tâj at Tabaqât* vol vi, part 1, fol 295, *At Tabaqât al 'Aliyah* (see foll 122-25 No 959/5 below), Gosche, *Über Gazzâlî's Leben und Werke*, in *Abhandlungen der Berliner Akademie*, 1858, pp 239-311, Munk, *Melange de philosophie*, p 336, Schefer *Chrestomathie Persane*, vol ii, p 212, Huart, *History of Arabic Literature*, p 263, Nicholson, *Literary History of Arabs*, p 338, Macdonald, *Development of Muslim Theology*, pp 215-241, Z D M G, vol vii, p 172

Beginning —

الحمد لله تعالى أولا حمدا كندرا طيبا الح *

For other copies of the work see Berlin Nos 1679-1706 Wien No 1656 Leid No 2146 Br Mus Suppl No 173-4 Br Mus Nos 854-8 Cairo vol n p 62 Alger Nos 554-8 India Office Nos 602-10 Badl vol 1 Nos 287 295 Rampur No 253 Asafiyah Nos 1-3

The work has been printed in Bulaq A H 1289 and in Cairo A H 1306 also lithographed in Lucknow A D 1864

No 834

fol 208 lines 31 size $12 \times 7\frac{1}{2}$ 9×5

Vol II

Continuation of preceding volume contains the second part of the work It begins thus —

الحمد لله الذي احسن تدبير الكائنات الح *

No 835

fol 164 lines 31 size 12×7 9×5

Vol III

Continuation of above contains the third part of the work It begins thus —

الحمد لله الذي يتكبر دس اذ اك حلاله العلوب الح *

No 836

fol 376 lines 13 size $12 \times 7\frac{1}{2}$ 9×5

Vol IV

Continuation of above contains the fourth part of the work It begins thus —

الحمد لله الذي يمد يد مدد سميع الكتاب الح *

All these four volumes are written in beautiful Naskh within gold ruled borders Each volume bears a frontispiece All the chapter headings are illuminated in a great variety of colours

Scribe درویش محمد ابن بابی محمد

"

From a seal on the title-page of the first volume dated A H 1048, which reads thus *بند شاه جهان عند الرشید دایمی*, we may conclude that the present MS was at one time in possession of 'Abdarrashīd ad Dailamī (d A H 1081 = A D 1670, see *Tadkīra-i Khush Nawisān*, p 95), a famous scribe in the Court of Shāh Jahān (A H 1037-1068 = A D 1628-1658)

There is a seal at the beginning and the end of all four volumes, which reads thus *وفه، هذا الكتاب لله عرو حل العدد الصغیر، حاحی عند الزمان سنة ۱۱۱۴*, from which we learn that the MS was bequeathed for the use of the public, in A H 1114, by one Hājī 'Abdarrāzzāq

No. 837

‘ foll 304 lines 31, size $12 \times 7\frac{1}{2}$, 9×5

The Same

Another copy of the preceding work, in two volumes The present volume comprises the first two parts of the work The beginning of each part is the same as in Nos 833-34 above

Foll 1-8 Index of the contents of the present volume, written by the scribe of the present copy

The work begins on fol 9^b

Foll 9^b-10 are fully illuminated

At the top of fol 9^b, a note which runs thus *ارکاء، حانہ حباب* indicates that the present MS is from the Library of Nawwāb Hājī Wilāyat 'Alī Khān Sāhib, C I E, of Patna

No. 838.

foll 354, lines 31, size $12 \times 7\frac{1}{2}$, 9×5

Vol II

The present volume contains the last two parts of the work The beginning of each part is the same as in Nos 835-36 above

Foll 1-8 Index of the contents

The work begins on fol 9^b

Both volumes are written in good Naskh Not dated, apparently,

13th century A H There is beautiful frontispiece at the beginning of each volume

No 839

fol 479 lines 25 size $12 \times 7 \frac{1}{2} \times 4 \frac{1}{2}$

The Same

The second volume only of a beautiful copy of the preceding work divided into two volume It contains the last two parts of the work The beginning of each part is the same as in Nos 835 36 above

Written in beautiful Naskh within gold ruled borders Each part bears a frontispiece There are illuminated headings in different colours at the beginning of each *Kitab* Dated 1 H 1100

Scribe محمد ساكن محمد سرف

The name of the scribe is found on fol 214¹ at the end of the 3rd part

A note at the end tells us that the present copy was made during the reign of Aurangzib and therefore presumably in India

— —

No 840

fol 16 lines 25 size $9 \times 7 \frac{1}{2} \times 4 \frac{1}{2}$

قطعة من احكام علوم الدين

QIT'AT MIN IHYÂ' 'ULÛM AD DÎN

A fragment of the preceding work containing كتاب اسرار الركوة the 6th *Kitab* of the first part

Beginning —

الحمد لله الذي اسعد واسعد السعد *

Written in good Naskh within gold ruled borders Not dated apparently 12th century A H

الى يوم الدس و بعد فامى لم لزل حوصا مند درماں بعدم فى ان احصر
 كتاب الاحدا ~ ل الاستطاعة ر الله الموق للصواب فامى وصله العلوم الح *

Written in fair Naskh Dated A H 1177

Scribe هادى بن على

No 842

fol 154 lines 11 size $7\frac{1}{4} \times 4\frac{1}{2}$ $5\frac{1}{2} \times 2\frac{1}{2}$

عس العلم ر رن العلم

‘AIN AL ‘ILM WA ZAIN AL HILM

An abridgment of Ihyā al Ulum (see Nos 833-836 above)
 The author of India Office Catalogue No 680 rejects the statement made by Stewart in his Catalogue (No 139) in which he describes the present work as an abridgment of Ihyā al Ulum ad Dīn and holds that it is a compendious independent work on asceticism and Sufism. An examination of the contents of the work supports Stewart's statement however and Alī Qarī (d A H 1014 = A D 1605) in his commentary (No 844 below) definitely states that the text is an abridgment of Ihyā al Ulum as appears from the following passage in the preface to his commentary (see No 844 below) —

هو فى الحقيقة مختصر لاحاد العلوم لحكة الاسلام *

The authorship of the work is doubtful. According to some Muhammad bin Usman bin Umar Al Balkhī محمد بن عثمان بن عمر البخارى a scholar of the 8th century A H is the author see Haf Khāl vol iv p 283. Again in Haf Khāl vol vi p 159 and Berlin No 3064 where the work is noticed under the title of Manabij al Arifin one Abdallah bin Abdarraḥman al Modā'ini is said to be the author of the work but Alī Qarī in his commentary on the authority of Ibn Hajar (d A H 852 = A D 1449 see Lib Cat vol v part 1 p 49) holds that it is the work of a certain Indian scholar.

Beginning —

ب رب رناه ناسم اسدى الح

For other copies of the work see India Office No 680 Berlin No 3064 Aḥiyah Library Nos 502 555 and 877 Rampur Nos 222-223

No 844

foll 549 lines 19 size $8\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 4\frac{1}{2}$

شرح من العلم

SHARH U 'AIN AL 'ILM

A very detailed commentary on the preceding work explaining fully points referring to the Qur'an Hadis and sayings of the Sufis. The present commentary was the author's last work and was composed in Rajab A H 1014 a few months before his death.

By Ali bin Sultan Muhammad al Qari al Harawi علي بن سلطان محمد الفارسي الهروي the most eminent Hanafi author of the 11th century A H who died in A H 1014 = A D 1605 See Lib Cat vol v part 1 No 237

Autograph of Ali Qari is found on the title page of Al Wasilah see Hand list No 186 where Ali Qari in the following note says that the said MS was for some time in his possession —

ملكه بالسراة السعوى اذ عباد الله الملك العلى على بن سلطان
محمد الهروي اظف بهما الهى الحفى *

Beginning —

الحمد لله العلى العظيم اما بعد فدهول خادم كلام ربك العدم
على بن سلطان محمد الهى الهوى وهو من العبد المحتضر
لاحياء علوم الدن لخدمة الاسلام وهو (ا -) من صلاة الهدد
و صلواتهم على ما صرح به الشيخ ابن حجر فى مقدمته و قبل انه
مستوف الى علماء بلخ *

For other copies of the work see Rampur Nos 182 83 Cairo vol ii p 92 where seven copie of the work are enumerated

The present commentary was printed in Constantinople A H 1292

Written in good Naskh Not dated apparently 12th century

A H

No. 845.

foll 256, lines 11, size $8\frac{1}{2} \times 6$, $5\frac{1}{2} \times 3$

حواهر القرآن

JAWÂHIR AL QUR'ÂN.

A work, marked by profound critical acumen, which deals mainly with the principles of Islam, Sûfism and asceticism, besides certain miscellaneous matters. The author, throughout the work, bases his exposition of philosophical principles on the verses of the Qur'ân, and explains the mystical secrets and allusions contained in those verses. The author holds that the present work is only useful for those godly and pious men, who are the masters of literary and mystical learning, and he solemnly warns scholars against revealing the secrets contained in the work to those not fitted to receive them, see fol 97^a, where he says

و حرام على من يقع هذا الكتاب بيده ان يطهره الا على من استجمع
بعدة الصغاب *

The work is divided into three Qisms, of which the first two Qisms enumerate the various branches of Islamic learning, with reference to the verses of the Qur'ân from which each is derived. In the third Qism, the author expounds 40 principles which he considers contain the very essence of the Qur'ân, and which he designates by a separate title, viz, Al Arba'ûn fî usûl Ad Dîn (40 principles of Islam). This third Qism he authorises scholars to treat as an independent work on the subject, see fol 127^a, where he says

اسم هذا القسم كتاب اربعين في اصول الدين ومن شاء ان يكتبه
معهدا ولا يكتب فانه مستعمل على ردة القرآن *

On the strength of this authority, numerous separate copies of this third Qism have been made, with the addition of a short preface. For a separate copy of the same see No 846 below, where its contents are fully described.

Author Abû Hâmid Muhammad bin Ahmad al Gazzâlî (d A H 505=A D 1111), see No 833 above

Beginning

اما بعد حمد الله الذي هو فاتحه كل كتاب و الصلوة على رسوله
التي هي حاتمته كل خطاب الحج *

At several points readers are requested by the author to refer to another composition of his *Ihya al Ulum* (Nos 833-36) for more detailed information on the points concerned

An index of the work is contained in foll 1-4

For other copies see Leid No 1986 87 Br Mus No 143
A S No 388 Cairo vol viii p 198 Asafiyah Nos 14/2 21/3

Written in ordinary Naskh Not dated apparently 11th century A H

No 846

foll 102 lines 18 size 9×5 7½×4½

الاربعون في اصول الدين

AL ARBA'ŪN FĪ USŪL AD DĪN

A copy of the third Qism of the preceding work treated as an independent composition and transcribed by Shaikh Muhammad Chishtī a Sufi of the 11th century A H who added a short preface which runs thus —

الحمد لله رب العالمين حمداً بوارى نعمه وكفاي مرادة و الصلوة
على سوله محمد اله اصحابه لجمع

The present work (the third Qism of the preceding) is again divided into the following four Qisms each Qism containing a section devoted to each of the ten principles dealt with and a *khātimah* —

(i) القسم الاول في المعارف (ii) القسم الثاني في الاعمال الطاهرة (iii) القسم الثالث في اصول تركة النفس عن الاحلاق المدمورة
اصول الاحلاق المحمودة

The ten principles dealt with in the first Qism (followed by a *khātimah*) are as under —

(i) الاول في ذاب الله تبارك وتعالى (ii) الثاني في تعديس الداب (iii) الثالث في العدة
السادس (vi) الخامس في الارادة (v) الرابع في العلم (iv) الخامس في العدة
(ix) السادس في الاعمال (viii) السابع في الكلام (vii) الثامن في السمع والبصر
العشر في النية (x) التاسع في نوم الآخر

خاتمة في النية على الكتب التي فيها يطلب حقائق هذه الامور *khātimah*

The ten principles and *khātimah* of the second Qism are as follows —

(iv) الثالث في الصوم (iii) ، الثاني في الركوة (ii) ، الأول في الصلوة (i) ، السابع (vii) ، السادس في الادكار (vi) ، الخامس في قراءة القرآن (v) ، الرابع في الصبح ، الخامس في القيام لحقوق المأويين وحسن الصحبة معهم (viii) في طلب الحلال العاشر في اتباع السنة (x) ، التاسع في الأمر بالمعروف (ix)

حاشية تدعاه ، على الصبح في ترتيب الأوراد *Khâtimah*

The ten principles of the third Qism, and the *Khâtimah* to the same, are as follows

، الثالث في الصبح (iii) ، الثاني في سرّة الكلام (ii) ، الأول في سرّة الطعام (i) ، السادس في (vi) ، الخامس في النحل وحب المال (v) ، الرابع في الحسد (iv) ، الخامس في الكبر (viii) ، الرابع في حب الدنيا (vii) الرعونة وحب الحياة ، العاشر في الرياء (x) ، التاسع في العصب (ix)

حاشية تدعطف على الصلوة في جامع الاخلاق ومواقع العزور منها *Khâtimah*

The following are the ten principles of the fourth Qism, and the *Khâtimah* to the same

، الثالث في الرهد (iii) ، الثاني في الخوف والرجاء (ii) ، الأول في التوبة (i) ، السادس في البهية والاحلاص (vi) ، الخامس في السكر (v) ، الرابع في الصبر (iv) ، التاسع في (ix) ، الخامس في المحبة (viii) ، السابع في التوكل (vii) والصدق ، العاشر في ذكر الموت وحقيقته واصناف العقوبات الروحانية (x) ، الرضاء بالقضاء

حاشية تدعطف على الصبح في التفكير والمكاسنة *Khâtimah*

For other copies of the work see Âsafiyah Library, No 392, Râmpûr, Nos 21-33

Written in Nasta'liq Dated A H 1099

No 847

fol 158, lines 17, size $10\frac{1}{2} \times 6$, $7\frac{1}{2} \times 3$

منهاج العابدین

MINHÂJ AL 'ÂBIDÎN.

A work intended to serve as a guide to the principles and duties of the devoted life. In his preface, the author tells us that while the points dealt with in the present work have been discussed by him in his other compositions the manner of representation and method of exposition adopted is new. According to the statement contained in the Isnâd, the present work was the last composition of the author. The work is divided into seven 'Aqbah, which are fully described in Berlin, No 3265

Author Abu Hamid Muhammad bin Mulyammad al Gazzali
 ابو حامد محمد بن محمد الغزالي See No 833 above

The Isnad runs thus —

اما بعد الله من المعنى حديثي السبع الفقه الصالح الراشد عدد
 الملك بن عدد الله رضى الله عنه قال املأنى السبع الراشد الموق حكمة
 الاسلام ربي الدين شرف الائمة ابو حامد محمد بن محمد الغزالي ربح الله
 درجه هذا الكتاب هو آخر كتاب عنده الي .

The preface to the work begins thus —

الحمد لله الملك الحكيم الخواد الكريم العربي تصعبنا في طبع
 هذا الطب من وسلوكها كما كابد لموم الدين
 الحال عند في الالاف فانهلك الي من نددة العلق والامر
 ان يوفى له كتاب ربح عليه الاحماع من بعد الانعام
 فاحببني الذي يحب الاله اذا دعا واطلعني بعقله لى اسرا دلك
 والهدى فيه برى لم اكره في مصعبات الي بعدم في اسرار
 معاملات الدين الي

The Isnad quoted above tells us that the contents of the present work were dictated by Gazzali to one of his pupils Abdalmalik bin Abdallah a scholar of the 6th century A H and our copy which is dated A H 966 is accordingly a later transcription of one containing the above Isnad

For other copies of the work see Berlin Nos 3265-66 Paris No 1248 Leid No 2147 Br Mus No 165 Br Mus Suppl No 229 Cairo vol ii p 138 vol vii p 116 Asafiyah Nos 27 16/2 644 For a printed copy of the same dated A H 1305 see also Asafiyah No 221

Written in bold Naskh Dated A H 966

Scribe ابي فاضل علاء الدين

No. 848.

foll 16, lines 19, size $9\frac{1}{4} \times 6\frac{1}{4}$, $6\frac{1}{2} \times 4$

معاهد منهاج العابدین

MAQÂSID U MINHÂJ AL 'ÂBIDÎN.

The present is an abridgment of the preceding work, by 'Abdal-wahhâb ash Sha'rânî عد الوهاب السمراني (*d* A H 973 = A D 1665, see Lib Cat vol x, No 567) The work itself contains no clue to the title or authorship of the present abridgment, but these we have succeeded in tracing in a commentary on an abridgment of Minhâj al 'Âbidîn, by Mustafa Bakî, a scholar of the 12th century A H (see No 950 below), noticed in Beihn, No 3268, the text of which corresponds to the abridgment contained in the present MS The commentator referred to above indicates the title and authorship of the present abridgment in a passage, which runs as follows

اما بعد فان الكتاب الموسوم بمعاهد منهاج العابدین الجامع له وارد
رقائى دوائى الدين احاطة العار والربانى سيدى عد الوهاب السمرانى
الح *

Some one has erroneously noted in the margin of fol 1^b that the present is an independent work on Sûfism, with the title Risâlat u 'Ilm ad Dîn thus رسالة علم الدين لأهل العلم والمريد

Beginning

الحمد لله الذى وفق من شاء من عباده سلوك . . منهاج العابدین
... اما بعد فان منهاج العابدین من الكتب التى وقع عليها ... الاماع
وعم به الانتفاع فسألنى بعض احوالى ممن ذكرتهم ان اجمع . معاهدة
واذكر مائة و شواردة الح *

With the exception of that copy of the text contained in the commentary referred to above, no other copy of the work is known to us

Written in fair Naskh Dated A H 1123

No 849

foli 20 lines 20 size 8×5 7×4½

رسالة السودة

RISĀLAT AT TASWIYAH

A treatise expounding both from the theological and mystical standpoints the following verses in Surat al Sad (38 verses 71-2) of the Qur'an —

إنا قال ربك يا آتاني حالى سرا من طنى ○ فدا سوده و دعاه ت
نه من روحى دعوا له سجدس ○

When thy Lord said to the angels I am about to make man of clay and when I have formed him and breathed my Spirit into him then worshipping fall down before him *

Author Abu Hamid Muhammad bin Muhammad al Gazzālī
عزالى (d A H 503=A D 1111 see No 833 above)

The scribe whose name is not given tells us in the following note at the end that the present work is Al Kitāb Al Madnun bihi An Gair Ahlihi one of the two works ascribed to Gazzālī (see No 833 above) —

بم الكتاب انا من نه عن عراخله *

The beginning and contents of the copy of that work noticed in Berlin No 1721 do not correspond with those of the present MS while on the other hand a work by Gazzālī entitled Ar Risalat at Taswiyah which is noticed in Berlin No 1722 agrees fully with the beginning and contents of the present MS We may therefore safely reject the statement made by the scribe

Beginning —

قال الامام ابو حامد محمد بن محمد العزالى لما سئل عن قوله
بعالى فادا سوده و دعاه نه من روحى الآله ما السوده و ما الدعى
فعال رضى الله عنه السوده فعل فى المجل العادل للروح و هو الطنى
فى حق آدم عليه السلام *

Written in fair Naskh Not dated apparently 13th century

No. 850.

fol 118, lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$, $7\frac{1}{2} \times 3\frac{1}{2}$

شرح بداية الهداية

SHARḤU BIDÂYA'1' AL HIDÂYAH.

A unique copy of a concise commentary on Bidâyat al Hidâyah, a treatise on Sûfism by Gazzâlî (see No 833), serving as a guide to the devout life. For copies of the text see Library Hand-list, No 2580/2, Berlin, No 3263, Cairo, vol 11, p 70. The commentator's name appears nowhere in the MS, nor is the commentary mentioned in any catalogue. Further, there is a misleading statement in the preface to the work, quoted below, to the effect that the need was felt for a concise commentary to supplement the long and detailed commentary on the same treatise composed by the famous scholar, 'Abdal Qâdir bin Ahmad al Fâkihî (d. A. H. 982 = A. D. 1574), which at once suggests that the present commentary is by some scholar other than the said 'Abdal Qâdir. Now this preface is contained in fol 1-4, which are a later addition, as the handwriting clearly shows, and that our copy was originally defective at the beginning is stated in a Persian note at the end of the MS, which runs thus

شرح بداية الهداية امام عراقى ودرى ار اول نافع بود مكمل كرده

سند *

The statement contained in the preface, which is, as stated, a later addition, is obviously incorrect, and that 'Abdal Qâdir was, indeed, the author of the present commentary is clearly evident from the following facts, which were discovered after a careful and exhaustive study of the MS, as well as researches in books of reference

(1) The commentator, on fol 82^a, refers to a commentary of his own on Hızb of Abu'l Hasan Bakrî, one of his Shaikhs, thus

نعم سمعہ من شيخنا ابى الحسن البكرى كما شرحہ

... من المدة العالدة لشيخنا فى آخر شرح حره *

Now a commentary on Hızb is mentioned in Berlin, No 10110, as the work of the above-mentioned 'Abdal Qâdir bin Ahmad

(11) The commentator, on fol 100^a, refers to a work entitled Kıtâb al Akhlâq, also known as Al Manâhij, speaking of it as a composition of his own, thus —

ذكرت مدها فى كتابى الاحلاق *

This is also mentioned as a work of Abdal Qādir in Berlin No 5401

(iii) The author of *An Nur as Safir* on fol 390^a mentions two commentaries on *Bidayyah* one detailed and the other concise by Abdal Qadir bin Ahmad al Fakihī thus —

وله نصا منها شرح على الدداه للعراقى احدهما اكثر من
الآخر

(iv) The present commentator refers on fol 63 and 64 to another commentary of his on *Bidayyah* which he speaks of as *Ash Sharh* and on fol 72^a he distinctly says that the subject has been fully explained by him in *Ash Sharh* thus *سبب ذلك في لشرح* (I explained it in *Ash Sharh*)

Beginning —

الحمد لله الذى منه بداه الدداه و الله انتهابها والصلوة والسلام على
من طهرت على دة ادواها اما بعد فان الرسالة الوحيدة المسماة بدداه
الدداه للامام الهمام ابى حامد العراقى لما كتب مسطورة
من الانام و ردى لشرح بعض الاسلام كالامام العلامة وحيد صرة و ورد
دشرة سد الفادر من احمد الفاكهى السامعى المتكوار اذ لله لكى لم تكن
هذا السرح التكليل حالنا من القسط و الدهر لى فارد ان احزر سرحا
صعدوا الى •

Commentator Abdal Qadir bin Ahmad al Fakihī *عبد الفادر بن احمد الفاكهى* a famous scholar and author of repute. He was born in A H 920 and died in A H 982 = A D 1574 see *An Nur as Safir* fol 359. He is described by the author of *An Nur as Safir* as a writer as voluminous as Suyutī (d A H 911 = A D 1505) who was the author of 600 works. Unfortunately the works of our present author are not enumerated by his biographers but we have succeeded in tracing the following eight works of his —

(i) The present work (ii) *Kitab al Akhlaq* also known as *Al Manahij as Saniyah* see Berlin No 5401 (iii) *Sharh al Hizb* see Berlin No 10110 (iv) *Ash Sharh al Akbar* mentioned in *An Nur as Safir* (v) *Fasl al Khutab fi Fada al Ama'im* mentioned on fol 60 of the present MS (vi) *Taj ar Riyasah* mentioned on fol 118 (vii) *Tuhfat al Latafah* mentioned on fol 13^b of MS No 936 below (viii) *Husn al Tawassul* for a copy of which see No 936 below

Written in fair Naskh. Not dated apparently 11th century

The following note at the end tells us that one Nizâmaddîn compared the present MS with some other copy of the work —

بلغ معاملة على حس ، الطاعة فافى مدعم دظام الدين *

No. 851.

fol 249, lines 22, size $10\frac{1}{2} \times 7$, 8×4

العنبيه لطالبى طريق الحق

L GUNYAH LI 'ĀLIBÎ 'ĀRÎQ AL HAQQ.

The work is given the above title by the author himself, in the preface quoted below, and is noticed under the same title in Brock vol 1, p 455 Hâj Khal, vol iv, p 338, designates the work by the title Gunya only In India, the work is generally known as Gunyat at Tâlibîn, see India Office, Nos 617-8. Rampûr, Nos 230-33, Stewart Cat, No 149 In the following note on the title-page of our copy, which was transcribed in India, the work is spoken of by the last mentioned title, as follows

كتاب عيه الطالبين من مصنفات سلطان العارفين عوب الاقلين امام

الحرمين ، مع العريقين عدد القادر الجليل *

The present work, which treats of religious duties and certain theological matters, deals at great length with the spiritual significance of the twelve months and the seven days of the week and of the prayers appropriate to those days and seasons It concludes with an exposition of the disciplinary practices of ascetics اداب المريدين The work is chiefly based on the Qur'ân, Hadîs and sayings of the Sûfis It was composed at the persistent request of the author's friends

Author Muhiaddîn 'Abdal Qâdir bin Abî Sâlih Mûsâ bin Jankîdûst al Jîlî al Hanbalî محي الدين عدد القادر بن ابي صالح موسى بن يحيى the famous Hanbalî scholar, and founder of the Qâdiriyyah order, the most popular order of Sûfism, known throughout the Islamic world The genealogical table of our author both on his father's and his mother's side ends with 'Alî, the fourth Caliph Cf the beginning of MS No 854 below, where his genealogical table on the paternal side is quoted His genealogical table on the maternal side is added by someone in a note on the title-page of the same MS

He was born in A H 470 or according to some in A H 471 The former is the date generally accepted by his biographers The author of *Fawat al Wafiyat* vol ii p 1 wrongly states the year of his birth as A H 491 He came to Bagdad at 18 years of age in A H 488 and there he completed his studies under distinguished scholars and Sufis He received spiritual training under several Shaikh but حره (the garment of Sufism) he received from Abu Sa'id Ma'khzumi the most famous Sufi of his age For some years following A H 526 he was engaged in preaching and delivering lectures on Islam His biographers tell us that his success in converting a large number of non Muslims to Muhammadanism made him known throughout the Islamic world as an eloquent preacher A great many Muhammadans confessed their sins and sought repentance placing their hands on his Ibn Jawzi a contemporary Hanbali scholar (see Lib Cat vol x No 512) severely criticised our author in his work entitled *Damm u Abdal Qadir* (see vol v Part ii No 203 where the compositions of Ibn Jawzi are enumerated) but it is generally recognised that this and other work of Ibn Jawzi against the Sufis were inspired by bitter prejudice against the latter Abdal Qadir the founder of the Qadiri yah order died at the age of 91 years in A H 561 = A D 1105 See for his life and works Ibn Rajab foll 102-99 Mir'at al Janan foll 332-36 Nafahat p 586 Mujmal Fasih fol 169 Brock vol i p 435 Many Sufis and scholars have composed independent biographies of our author Among these our Library possesses copies of the following works (i) *Bahjat al Asrar* see Hand list No 2442 (ii) *Qala'id al Jawahir* see Hand list No 2445 (iii) *Ghiyat an Nazir* see Hand list No 2444 The last mentioned work was edited from the Library copy by Sir E Denison Ross and published in Calcutta in A D 1903

Beginning —

عوبك و اطعمك صلى الله على سيدنا محمد و آله وصحبه و سلم
الحمد لله الذي هدانا لهذا ° ح كل كتاب و مذكرة تصدر كل خطا
اما بعد بعد الحمد على بعض اصحابى احبته الى ذلك مساعى
مستمرا متبعنا ° ا للوف الى جمع هذا الكتاب بتوفيق رب الزمان و ود
... عنه لطالنى طريق الحق *

For other copies of the work see Berlin No 2836 India Office Nos 617-8 Rampur Nos 230-33 Asafiyah No 1176 Stewart Cat No 149

Written in fair Naskh Dated A H 1016

Scribe **ابو تراب شيخ اسحاق الاهوري**, an Indian Sûfî of Lahore

The following Persian verse on the title-page, which gives the age of the author, the date of his birth, and the date of his death, adds a year to the correct dates, it will be observed —

سندس کامل و ۹۱ اش من تولد
۱۴۷۱ ۹۱
وفات من دان مع ۹۲ من الهی
۵۹۲

This verse is followed by a note, which tells us that the MS was in A H 1125 in possession of one Muhammad Sâlih of Lahore, and this is followed by another note, written by one Saifaddîn Husam of Lahore, who says that he obtained possession of the MS through Muhammad Nâsiraddîn Shâh in A H 1135

Quotations from various Arabic works are found on the title-page, as also on foll 248^b-49 at the end.

۰

No. 852.

foll 128, lines 13 size $7\frac{1}{4} \times 4\frac{1}{2}$, $4\frac{1}{2} \times 2$.

فتوح الغيب.

FU'TÛH AL GAIB.

A well-known work on Sûfism and asceticism, narrated by the author's son, which has been repeatedly printed in Cairo as well as in India. A number of scholars have composed commentaries on the work both in the Arabic and Persian languages

Author Muhîaddîn 'Abdal Qâdir Al Jîlî القادر الجيلاني
See No 851 above

The work begins with the Isnâd thus —

قال والدى الامام الاوحد ... امام الائمة محى الدين سد الطوائه
ابو محمد عبد القادر بن ابي صالح بن عبد الله الكيلى الحمد لله
رب العالمين اولا و آخره *

the MS is annotated throughout, in different hands, and on order, 128 are quotations from various works on different points Islamic copies of the work see Berlin, Nos 2837-9, Leid, No father's an Office, No 616, Râmpûr, Nos 243-44, Âsafîyah, the beginning of the work, vol vii, p 181 the paternal in fair Naskh Dated A H 1124 side is added ربه الله الصياني

No 853

foll 261 lines 10 size $7\frac{1}{2} \times 4$ 5×3

The Same

Another copy of the preceding work

Written in Nasta'iq Dated A H 1275 Each line of Arabic is followed by a Persian translation in red ink

Scribe عند الرحمن خان م د ی

No 854

foll 428 lines 12 size 12×7 $9 \times 4\frac{1}{2}$

ملفوظ العادریہ

MALFŪZ AL QÂDIRÎYAH

The above is the title given to the present work in a note at the end of our copy which runs thus —

مد ومع الفراع من ترجم الملفوظ لخصرة محبوبه ا د مانی عرب
 الصمدانی سید سعد العادری الکتابی *

This agrees with the title as given in India Office No 619 In Berlino No 3402 on the other hand the work is noticed under the title الفصح الربانی والعص السحابی Al Fath ar Rabbani Wa Al Faid as Subhani and a different title again is found in Haj Khal vol II p 605 where the work is referred to as جلا الخواطر Jala al Khawatir The present work is a collection of the sermons of Shaikh Abdal Qadir (see No 851 above) delivered in various Madrasahs and Rubat (i.e. dwelling houses of Sufis) in Bagdad from Shawwal A H 545 to Rajab A H 546 These sermons contain religious mystical and moral instruction

Beginning —

کتاب سعد الاولیاء عند العادری رضی اللہ عنہ من ابی صالح موسی
 حنفی دوس من عند اللہ الکتابی من بحی الراشد من محمد بن داود
 من موسی الدانی من سعد اللہ الدانی من موسی الکون من عند اللہ
 ا من من الحسن المثنی من حسن بن علی من ابی طالب مال السنج

ابو محمد محمى الدين عدد العادر رضى الله عنه و ارضا ... يوم الاحد بالرباط
 باله ، شوال سنة خمس و اربعين و خمسمائة الاعتراض على الحق عز وجل
 عدد درول الامدار موت الدين الحج *

For other copies of the work see Bûhâi, Lib Cat, vol II, No 119, Âsafiya, No 1243, India Office, *loc cit* Berlin *loc cit*, where the contents of the work are fully described. The work was printed in Cairo, A H 1280, under the title of Al Fath ar Rabbân, the title given in Berlin, *loc cit*

Written in fair bold Naskh. Not dated, apparently, 13th century A H

Besides the genealogical table of the author on his father's side, given in the beginning quoted above, the following note has been written by some one on the title-page, giving his genealogical table on the mother's side, which like the former ends with 'Alî, the 4th Caliph —

سید ، سید ، والدہ شریفہ - صرف عوث الاعظم و دس اللہ سرہ ایسہ ،
 صرف فاطمہ ام الخیر - ندہ ، سید ابو عدد اللہ الصومعی آن سید
 جمال الدین آن سید محمد آن سید محمود آن سید طاهر آن
 ابو علاء سید عدد اللہ آن سید کمال الدین عدسی آن سید علاء الدین
 آن سید محمد آن سید علی آن امام - صرف امام جعفر صادق آن
 صرف امام محمد باقر آن صرف امام زین العادین آن - صرف امام
 حسن آن صرف علی مرتضی *

No. 855.

fol 92, lines 10, size 8 × 5, 6 × 4.

آداب المریدین 'ÂDÂB AL MURÎDÎN.

An old copy of 'Âdâb al Murîdîn, a work which deals chiefly with the disciplinary measures of asceticism to be followed by novices, and also with certain other points. The contents of the work are fully described in Berlin, No 3084

Author Abû An Najîb 'Abdal Qâhîr bin 'Abdallâh bin Muham-

Ahmad bin Ammawaih as Suhrawardī عبد القادر بن محمد بن عمرو السهروردی a famous Shāfiʿī scholar and a Sufi of great repute known to us as the founder of the Suhrawardīyah order of Sufism. Our author traced his descent from Abu Bakr the first Caliph. His early education was given to him by his uncle Abu Hafs who was also the first Sufi to inspire him with a love of mystical learning. He came with his uncle to Bagdad where both of them permanently settled. Abu an Najib took admission in that famous institution the Nizamiyah College of Bagdad. He completed his studies in the literary branches of learning in that College. Afterwards he devoted special attention to mysticism and received his spiritual training from Ahmad al Gazzālī (d. A.H. 520 = A.D. 1126 see No 959/5 below) and Shāikh Hammad ad Dahbās (d. A.H. 525 = A.D. 1130 see Mirat al Janan fol 30a). On the death of the latter he attended the sittings of Shāikh Abdal Qadir al Jilī (see No 851 above). Abu an Najib received the garment and licence of Sufism from all the above mentioned Shāikhs but he is specially reckoned as the disciple and successor of Ahmad Gazzālī. Our author lived in a Ruhāt built by him on the west bank of the Tigris at Bagdad where after completing his mystical training he began to hold sittings both for imparting spiritual training and for teaching. This house of his became so popular with students and novices that it developed into a Monastery and Abu an Najib added to it a Madrasah. In addition to the sittings mentioned above he invariably presided over the assemblies of the Sufis. In a short time the fame of his sermons and of the literary and spiritual instruction which he imparted to scholars and Sufis alike spread throughout the Islamic world and he was visited in Bagdad by Caliphs, Kings and nobles. On the 15th Muharram A.H. 545 he was appointed Principal of the Nizamiyah College where he worked with remarkable success till Rabiʿ II A.H. 547 when he resigned as a protest against the action taken by the authorities in escheating the property of one Shāikh Ya quh al Katib a hoarder of the College who had died. This action resulted in a strike among the hoarders for a detailed account of which see al Kamil by Ibn Asir vol. xi p. 69. After resigning his post Abu an Najib returned to his Monastery and Madrasah where he continued to hold sittings till A.H. 556. In A.H. 557 he left Bagdad intending to visit Jerusalem. When he reached Damascus however he was persuaded by the authorities to stay there and deliver a series of lectures on Islam which were attended by chiefs, nobles and scholars. From Damascus he returned to Bagdad and passed the rest of his life in his own Monastery where he died in A.H. 563 = A.D. 1167. The

special mystical teaching of Abû an Najib, which was adopted by the Suhrawardîyah order, spread in Islamic countries mainly through the agency of two distinguished disciples, viz Najmaddîn al Kubrâ (d A H 618=A D 1221) and Shihâbaddîn as Suhrawardî (see No 860 below) The author of Mir'ât al Asrâr, fol 21^b, notes the fact that the number of novices belonging to this order of Sûfism exceeds that of any other order, thus

چندین مشائخ که در سالک ، او مدسلک ، گسترد در مابوادی دیگر
کم باشند *

The same fact is noted in Latâif Ashrafî, p 353, as follows
* مشائخ که در مابوادی سروریه ت بدود مان دیگر کم بوده باشند *

The biographers of the founder of the Suhrawardîyah order tell us that he left a number of works, but only two are known to us, viz, the present work and Sharhu Asmâ' al Husnâ, the only known copy of which is noticed in Wien, No 1660/11

For our author's life see Mir'ât-al Janân, fol 338, Subkî, vol v, fol 270, Isnawî, fol 253, Ibn Mulaqqin, fol 90, Bahjat al Asrâr, fol 216, Qalâid al Jawahir, fol 92^b, Nafahât, p 487, Muymal Fasihi, fol 169^b, Mir'ât al Asrâr, fol 241^b, Tâj at Tabaqât, vol vi, Part II, fol 730, De Slane's translation of Ibn Khallikân, vol II, p 150, Broek, vol I, p 436, where two dates, viz, A H 562 and 563 are given as the date of his death All the other works referred to above give the date A H 563

Beginning

الحمد لله رب العالمين و صلى الله على سيدنا محمد حاتم الدنيين
..... اعلم ارشدا الله و اياه ، ان كل طالع ، لسبي لا بدله ان يعلم ماهيته *

For other copies of the work see Berlin, Nos 3084-85, Paris, No 1337, Alger, No 908 As No 1663, Âsafîyah, No 148

Two commentaries on the present work are known to us, one in Persian, by Makhdûm Sharfaddîn Bihârî (d A H 781=A D 1379), and the other in Arabic, by 'Alî Qârî (d A H 1014=A D 1605, see Lib Cat, vol v, part I, No 237), for a copy of which see Berlin, No 3086

Written in faîi Naskh Dated A H 838

No 856

foll 37 lines 19 size 9×5 7×4

The Same

Another copy of the same defective for the want of one fol at the beginning Written in good Nashh Dated Patan A H 1037

سريه كمال الدى بن سريف

No 857

foll 119 lines 17 size 7½×8 11×6

كتاب التواضع

KITÂB AT TAWWÂBÎN

A work from the mystical standpoint in exposition of Tawbah or sincere repentance from sin which in Sufism is specially confessed in the presence of the penitent's Shaikh. The author in order to emphasize the importance of the same enumerates the persons who are specially known as penitents or توابين from ancient times up to his own day. The work is based on the Quran Hadis sayings of the Sufis and anecdotes of pious men transmitted from one of the author's Shaikhs. The work is divided into the following six parts each of which begins with the author's Isnad commencing from one of his Shaikhs —

(i) foll 1-3 Part i This part is defective the present copy containing only three odd folios. In a complete copy of the work this part contains an account of the Tawbah of angels prophets and pre Islamic kings. The first two foll in our copy deal with the Tawbah of the prophets Da'ud Musa and Yunus. The third fol deals with the Tawbah of King Saul (طالوت) the first among the penitents belonging to the group of pre Islamic kings.

(ii) foll 2-23 Part ii Contains accounts of the Tawbah of penitents followers of prophets prior to Muhammad described under the two following heads (i) ذكر التوابين من الأمم (ii) أحاديث التوابين

(iii) foll 24-27 Part iii Contains accounts of the Tawbah of penitent companions of the prophet described under the following head —

أخبار التوابين من أصحاب رسول الله صلى الله عليه وسلم *

(iv) foll 48-80 Part iv Contains accounts of the Tawbah of penitents from among Muhammadan kings, under the following head —

ذكر التوابين من ملوك هذه الامه *

(v) foll 81-107 Part v Contains accounts of the Tawbah of penitents from among the Imâms, Sûfis, and Traditionists under the two following heads (i) ذكر سب توبه جماعة من الائمة رضي الله تعالى عنهم (ii) احوار جماعة من التوابين

(vi) foll 108-119 Part vi This part is also defective at the beginning Foll 108-117, a continuation of the preceding part Foll 118-119 contain accounts of the Tawbah of penitents from among certain non-Muslims, who afterwards became Muhammadans, under the following head

ذكر حذر (توبه) جماعة ممن اسلام انما تبا في هذه الامه

من العرج الاثري السج *

Author Muwaffiqaddîn Abû Mul ammad 'Abdallâh bin Ahmad bin Muhammad Qudamah al Maqdisî أحمد بن محمد بن قدامة المقدسي, a famous Hanbalî scholar and author known chiefly for his masterly merits in philology, jurisprudence, theology and theosophy, on which subjects he composed a number of works In all, 13 works of our author are enumerated in Brock vol 1, p 398 He was born in Jammâ'il (in Palestine), A H 541 In A H 551 his father left Jamâ'il for Damaseus, where he permanently settled Our author studied in Damascus under his father and some others In A H 561 he visited Bagdâd, where he studied under Shaikh 'Abdal Qâdir al Jili (see No 851 above), Ibn Jawzî (see Lib Cat, vol x, No 512), and others After completing his studies in Bagdâd, he visited Mecca, Medina, Mausil and other places, and attended the lectures of the Shaikhs there More than sixty Shaikhs of the author are referred to by him in the present work In A H 575 he returned to Damascus, where he composed a big commentary in ten volumes on Kharqî, a work on jurisprudence See for a copy of the same Cairo vol iii, p 298 Some years after, he returned to Bagdâd, where, according to his biographers, he spent, in all, about forty years of his life In A H 607, he went back to Damascus, where he was appointed Imâm of the Jâmi' Muzaffarî in place of his brother, Abû 'Umar He continued in that responsible post till his death in A H 620 = A D 1223 Our author is known to have been a supporter of the mystical theories of Sûfî 'Abdallâh al Ansârî (see No 831 above), and when his teacher, Ibn Jawzî, criticised 'Abdallâh al Ansârî for having taught

that God has similar bodily attributes to man (استجاب الله له) he replied to his criticisms. Abu Shama (see Lib Cat vol v Part II No 380) a pupil of the author mentions as a remarkable instance of his complete absorption when engaged in prayer that once when King Aziz (A H 589-595=A D 1193-1198) came to see him he never noticed the monarch until he had finished the prayers in which he was engaged. In support of his mystical powers his biographers mention several miracles performed by him such as crossing rivers walking on his feet and others. Dahabi (see Lib Cat vol v Part II No 462-7) a pupil of the author wrote an independent biography of him. See for his life Mir'at al-Jaan fol 387^b Ibn Rajab vol II fol 81-86 Dastur al-Ilam fol 113.

The MS the first part of which as already mentioned is defective begins abruptly thus —

اسرائيل ومن في سبع سموات وحمله العرش والكروسي
عزوه من اناطى ابن الكاظمي ما الذي ركب الى هذا وكيف احذر
الله وموسى عليه السلام يدعى اليه •

The second part begins with the Isnad thus —

احدنا الشيخ العامي الامام باج الدين ابو محمد عبد القائل بن
الشيخ عبد السلام بن سعد بن علوان السعدي في شهر ذي الحجة من
سنة ٥٠٠ هـ بن سعد بن سمانه قال انا سميع الاسلام مولى الدين ابو محمد
عبد الله بن احمد بن محمد بن مدامه المقدسي رضى الله تعالى عنه قال
انا سميع الاسلام مولى الدين ابو محمد عبد القائل بن ابي صالح بن
عبد الله الكندي انا ابو بكر محمد بن العباس بن يحيى التمار بن يعقوب
بن يوسف القرويني بنا محمد بن سعد بنا عمر بن ابي فليس عن
سمك عن عبد الرحمن بن برد عن ابيه عن عبد الله بن مسعود عن رسول
الله صلى الله عليه وسلم قال ان دعى اسرائيل استجلبوا ٥٠١ هـ عليهم بعد
موسى عليه السلام اليه •

It will be noted from the above that Abdal Qadir (see No 851 above) was one of the author's *Shaykhs* being quoted here as one of the sources of his information. A note at the beginning of each part of the work runs thus —

كتاب التواوين تألفه ، شيخ الامام ... عبد الله بن محمد بن محمد بن
 ودامه ، المعدسى روايه العاصى الامام تاج الدين ابى محمد عبد الخالق
 بن عبد السلام بن سعد بن علوان الساعى سماع لكنته العدد العقدر الى
 الله سبحانه محمد بن عبد الولى بن ابى محمد بن -ولان الكندلى *

From this, as well as from the Isnâd itself, we learn that Muhammad bin 'Abdalwalî, a scholar of the 8th century (see Ad Durar al Kâminah, vol 11, fol 355^b), is the scribe of the present copy, and that he studied the present copy of the work in A H 695 under 'Abdal Khâlîq a Shâfi'i scholar and a Qâdî of Ba'labakk, who studied the work under the author himself in A H 611, for which date see the Isnâd and note attached to the 5th part of the work

Thus it is evident that our copy was transcribed in or shortly before A H 695, and we can accordingly safely reject the statement contained in the following note by some one unknown on the first fol, which speaks of the date of transcription of the present copy as A H 595

هذا كتاب التواوين لا بن فدامة الكندلى المتوفى سنة ٢٢٠ و تأريخ
 كتابه هذه النسخة سنة ٥٩٥ *

For other copies of the work see Paris, Nos 1384-85, Alger, No 1349/2, Berlin, 8791, where the work, wrongly under the title of Al-Muntaqâ Min Samarât Awrâq Kitâbî Akhbâr at Tawwâbîn by a certain Ahmad Maqdisî, is noticed Again an incomplete copy of the same without title and author's name is mentioned in Berlin, No 8940

Written in fair Naskh

No. 858.

fol 8, lines 25, size $8\frac{1}{2} \times 6$, 7×4

الوصية

AL WASÎYAH.

A very rare work, of which no other copy is known to exist, but which is just mentioned in Tabaqât Ibn Rajab, vol 11, fol 80, in the list of the author's compositions, containing mystical and moral instructions, composed by the author in his old age in the form of a testament at the request of certain of his friends The author followed

the lines laid down by the four Imams (Abu Hanīfa, Malik, Shāfiʿ and Hanbal) and other eminent authors who had composed a work of this nature in their old age under the same title see Berlin Index (vol ٢) pp 543 44

Beginning —

قال الشيخ الشيخ الامام مومن الدين ابو محمد مد الله بن احمد بن
 محمد بن فدامة المعدسى حمة الله تعالى الحمد لله دى الوجه الكريم
 والعقل العظيم اما بعد وقد سألنى بعض احوالى الصالحين ان
 اكتب وصية ثم بدا لى الآن ان اكتب الى مسأله و ان اكون من
 الدالين على الصالحين عترب عن سلمه الخ *

Written in fair Naskh Not dated apparently 11th century

A H

No 859

foli 332 lines 26 size 11×8 8½×3½

شمس المعارف ولطائف العوارف

SHAMS AL MA'ÂRIF WA LATÂ'IF
 AL 'AWÂRIF

A work on Sufism expounding the mystical secret and super natural powers contained in the names of God and in the prayers and supporting the same by philosophical principles The author also deals with the mystical allusions contained in the letters of the alphabet used in the Qur'an and discusses the influence exercised by the sun moon and stars at the time of preparing prayer charts or phylacteries The work is divided into 40 fasl The present copy which is incomplete at the beginning begins abruptly thus —

سبادة ازل من نور هذه السبادة اعترف ان من علموا فاهم ذلك *

Neither the author's name nor the title of the work is given on the title page but these are given in a note which has been added on the title page and are corroborated by Haj Khal vol iv p 75 who quotes the following passage which is found verbatim in the present MS —

اعلم ان من ورد من فصول هذا الكتاب ان يعلم بذلك سرف اسما
 الله سبحانه وما اودع في نحرها من انواع الحواهر الحكيمات وكف

الشمس ، باسماء الدعوات وما تابعها من حروف ، النور والآيات يتصل بها الى
 التفسير الربانية من غير تعد ، وما يتوصل بها الى رعايته ، الدنيا الحج *

The preface, as given by Hâj K̲hal , *loc cit* , begins as follows —

الحمد لله الذي اطلع سموس المعرفة *

Author Muhiaddin Abu'l 'Abbās Ahmad bin Ali bin Yūsuf al Bûnî الدوني ، a Sûfi of the 7th century A H , well known as a cabbalistic writer On fol 182^b he speaks of the journey which he made from Egypt to Jerusalem and tells of his having encountered a certain person belonging to the group of Abdâl,¹ thus

ودلاء ، انى لما رحله ، وهاجر من مصر وحده ، الى زيارة
 سيد المعصوم اذ انا رجل من الابدال وقد تعرض على وسلم على
 وقال لى الحج *

He died in A H 622=A D 1225 See Br Mus Suppl , No 230 , Brock , vol 1, p 497

For other copies of the work see Goth , No 1262 , Br Mus , No 824 4 , Leid, vol III, p 171 Beilm, No 4125, where the contents of the work are fully described

No. 860.

fol 283 , lines 21 , size 8½ × 5 , 6 × 3

عوارف ، المعارف ،

‘AWÂRIF AL MA‘ÂRIF.

A very reliable copy of ‘Awârif al Ma‘ârif, studied by certain famous Sûfis of Gujarât mentioned below The present composition is

¹ Muhammadans, and especially the Sûfis, believe that Abdâl is a group of 70 devotees through whose agency God continues the world in existence Forty of these live in Syria, and the rest elsewhere Whenever one dies, another takes his place, being so appointed by God According to general belief, no one is able to identify them Cf *Mishkât*, chapter XXXI, a reliable work on Hadîs (see Lib Cat , vol v, Part II, No 340), quoted in Hughes' Dictionary of Islam, pp 1-2 , but it will be noted that our author here claims to have identified one of the group

regarded by Sufis and scholars as the most authoritative work on Sufism. The work is chiefly based on the Qur'ān, Hadīṣ and sayings of the Sufis. In the first and sixth chapters of the work the author throws light on the origin of Sufism in Islam and on the philology of the word Sufī.¹ The principal mystical stages as well as the aphorisms of the Sufis are also discussed in the present work which was composed in Mecca. The Isnād of Hadīṣ and of the sayings of the Sufis contained in the present work commence from one of the authors *Shaykhs*. The work is divided into 63 *Bab* which are fully described in Berlin No 2845.

Author *Shihabaddīn Umar bin Muhammad bin Ammawāh As Suhrawardī* *سحاب الدين عمر بن محمد السهروردی* (d. A. H. 632 = A. D. 1234). See Lib. Cat. vol. x No 519. He was a nephew and disciple of Abū al-Najīb the founder of the Suhrawardī order and it was through his efforts and those of another disciple (see No 855 above) that the order spread in Islamic countries. In Upper India the order was introduced by Bahāddīn Zakariyā al-Multānī (d. A. H. 660 = A. D. 1261 see Tadhkirat al-Ulāmā Hind p. 32) a well-known disciple of the present author who came from Bagdad and settled in Multan. In Bihar and Bengal it was introduced by another disciple of his Jalāladdīn al-Tāhrizī who came from Persia and after first visiting Delhi and Badayun journeyed to Bihar and Bengal see Mir'at al-Asrar Persian Cat. vol. viii No 676 fol. 341. Later on fresh impetus was given to the spreading of the order in Bengal and Bihar by the disciples of the above mentioned Zakariyā al-Multānī when they visited the e parts of India. A large number of the leading Sufis of Bihar who joined the order are known to us.

Beginning —

الحمد لله العظم شاه العزى سلطانه الحق

For other copies of the work see Wien No 1896 Paris No 1332 India Office Nos 625-27 Alger No 909 Berlin Nos 2845-7 Asafiyah library Nos 40-42 Rampur Nos 217-20. The work was printed in Bulaq A. H. 1289.

Written in Naskh Dated A. H. 884

¹ Besides the four sources of the origin of the word *Sūfī* given in the present work viz *Sūf*, *Ṣaff*, *Suffah* and *Safwat* the following six sources of origin are mentioned in other works: (i) *Sūfān* see *Tāj al-Urūs* vol. vi p. 110 (ii) *Banī Sūfiyāh* see *Ansab al-Samānī* fol. 11 (iii) *Sūfah* (rotten piece of clothes) see *Sharh al-Nafahāt* (Persian Hand list No 1410 fol. 6) (iv) *Sūfa* (an Arab tribe) see *Giyāṣ al-Luḡat* p. 6 (v) *Sauf* see also *Giyāṣ al-Luḡat* p. 100 (vi) *Sophā* a Greek word see *Hughes Dictionary of Islam* p. 608/11.

Scribe محمد بن هلال كافوري

Five foll at the beginning consist of an index of the contents, written in Nasta'liq by Fath Muhammad Siddiqi in A H 1124

The last fol contains a collection of some of the sayings of 'Alî, the fourth Caliph, which begins thus

من معالات من عرف على كرم الله وجهه طلعت الرعدة فوجدتها في
التواضع الحج *

No. 862.

foll 242, lines 21, size $9\frac{1}{2} \times 6$, $6 \times 3\frac{1}{2}$

The Same

Another copy of the preceding work, beginning like No 861 above Foll 1-11 are written in beautiful Naskh, and the rest of the MS in fair Naskh in a later hand, dated A H 1099, which suggests that the scribe, having somehow obtained possession of the copy of the first eleven folios, transcribed the remaining portion from some other copy

No. 863.

foll 430, lines 21, size $7\frac{1}{2} \times 4\frac{1}{2}$, $6 \times 2\frac{1}{2}$

ذوارق ، اللطائف ،

DAWÂRIF AL LA'Î'Â'IF.

A rare and useful commentary on the preceding work, composed in A H 818, as appears from the following colophon

هذا آخر كتاب ذوارق ، اللطائف ، في شرح عوارق ، المعارف ، ودرع

منه مصنفه سنة ثمانية و مئتين و مائة *

Difficult mystical theories are explained, and the commentator is at special pains to deal with criticisms which have been made on account of certain apparent discrepancies in the theories contained in the work. Occasionally, the commentator explains the philology of difficult words

The present commentary is not mentioned in Brockelmann, nor does the commentator's name appear anywhere in the MS, but a commentary on 'Awârif by 'Alî Mahâ'imî (who died in A H 835), with the

title *Dawarif al Lat'if* is mentioned in *Subhat al Marjan* fol 89 and we may assume that this is the work in question. The full name of the commentator runs thus *Ali bin Ahmad bin Ali bin Ahmad al Mahrami* على بن أحمد بن علي بن أحمد المهرامي. He was a scholar and Sufi of the Wujudiyah group (see No 865 below) and belonged to the Na'iti tribe of Kukan (in Gujarat). This tribe consisted of the descendants of certain Quraishi Arabs who suffering persecution at the hands of Hajjaj bin Yusuf As Saqafi (d A H 90 = A D 714) Governor of Arabia in the reign of Abdal Malik bin Marwan (A H 65-86 = A D 680-705) left Medina and came and settled in Kukan. The commentator's merit in Hadis, Tafsir, theology, theosophy and philology is evident from his compositions on the subjects. Besides the present commentary and a Tafsir mentioned in Brock vol II p 221 the following works of our author are known to us: (i) *Adillat al Tawhid* a work on theology; (ii) *Commentary on Nusus* see No 892 below; (iii) *Risalat u fi Wujuh al I'rab* in which according to the statement in the preface as quoted in *Subhat al Marjan* fol 89 he analyses 12, 83 44 524 different grammatical forms relating to I'rab (vowel and diacritical points) as contained in the following single verse (the opening lines) of the Qur'an *الم ذلك الكتاب لأرغب فيه* The last mentioned work is specially quoted by his biographers as evidence of his masterly knowledge of philology. He died in A H 835 = A D 1432 see *Tadhkirat Ulama i Hind* p 147 *Hada'iq al Hanafiyah* p 371 *Subhat al Marjan* fol 89 Brock vol II p 221 does not mention the exact date of the author's death.

Beginning —

الحمد لله الذي على ان جمع في الانسان من نصوص بكتابات الاداب
و بعد فوفى اا اا الوهاب ان الكون به (عوارف المعارف)
سرحا و الهمنى ان اسمه دوارف اللطائف قوله الحمد لله العظم
سانه الحمد يعرف الاداب بمحاسن الصفات الخ *

Written in fair Naskh Dated Khaibar A H 1153

Scribe سجع ولد درابن محمد بن عبد الله اا اا - بنى حلم

No. 864.

foll 25, lines 31, size 11×8, 9×5½

ارشاد المريدين

IRSHÂD AL MURÎDÎN.

A rare and useful manual of Sûfism, containing a brief explanation of the important principles and technical terms. It was composed at the request of the author's friends, and is divided into the following 47 short *Bâb* and a *Fasl*, with which the work ends.

- (1) باب التوبة (2) باب في اصطلاحاتهم (3) باب الطرق (4) باب المساعدة
(5) باب الحرف (6) باب الموت (7) باب التقوى (8) باب العزلة و الخلوة (9) باب الرجاء
(10) باب التواضع (11) باب السجود (12) باب الحزن (13) باب محالفة النفس (14) باب القناعة
(15) باب الصبر (16) باب المقامات (17) باب الذكر (18) باب التوكل (19) باب الإرادة
(20) باب العبودية (21) باب الرضاء (22) باب المرافعة (23) باب الحرية
(24) باب الصياء (25) باب الإخلاص (26) باب الاستقامة (27) باب الحق
(28) باب العزلة (29) باب العزلة (30) باب العزلة (31) باب الولي والولاية
(32) باب العزلة (33) باب العزلة (34) باب العزلة (35) باب الدعاء
(36) باب التوكل (37) باب التوكل (38) باب التوكل (39) باب التوكل
(40) باب التوكل (41) باب التوكل (42) باب التوكل (43) باب التوكل
(44) باب التوكل (45) باب التوكل (46) باب التوكل (47) باب التوكل

A note on the title page, which runs thus: *ارشاد المريدين من تصنيف شيخنا العلامة والدين شهاب الدين بن عربي*, tells us that the present work is *Irshâd al Murîdîn* by *Shihâbaddîn as Suhrawardî*, see No 860 above. Brock, vol 1, p 440, does not mention the present work in the list of compositions of *Shihâbaddîn*, and a work with the same title by *Ibn Jawzî* (d A H 597 = A D 1200, see *Lîb Cat*, vol x, p 24) is mentioned in *Hâf Khal*, vol 11, p 25. A work bearing the present title by *Shihâbaddîn as Suhrawardî* is mentioned in *Rampûr Hand-list*, No 51, however, and the following passage, which is quoted by the author of MS No 936 below as the words of *Shihâbaddîn*, agrees verbatim with a passage on fol 15^b of the present work:

وقال الشيخ شهاب الدين قدس سره التوكل ان يكمل المرء امره الى الله تعالى ويرضى بما يجري عليه من قضاء الله تعالى وقدره والتوكل

محلله القلب و الطهارة الطاهر الاندلسى نوكل ا ا بعد ما يحقق العدد ان
 البعير من قبل الله سبحانه و تعالى الحمد لله الذى هداها
 اما بعد بعد *

From this we may safely conclude that the statement contained
 in the note as well as in the Rampur Hand list regarding the
 author of the work is correct

Beginning —

الحمد لله هداها لهذا اما بعد بعد النفس منى رمية
 اصداقنى الى اجمع لهم منى منى اوردت السلوك فاه
 الى ذلك و اوردت فيه جميع الاوردت بعلنى بهذا النفس الى *

In the first *Bab* the author tells us that while there are various
 orders of Sufism differing from each other in their special practices
 and mysteries yet the common end of all is to obtain mystical know-
 ledge of God —

طرق المسامح مختلفة لى مقامهم و احوالهم منى لى و كل سبيح رجع
 طريقه على ما هو عليه من الحال و المعام و اما لى فهو الى
 الى المقصد و مساهدة نور النجلي *

Written in good Nashḥ Not dated apparently 13th century

A H

No 865

fol 283 lines 33 size $11\frac{1}{4} \times 8\frac{1}{2}$ $9 \times 5\frac{1}{2}$

العواجات المكة

AL FUTŪHĀT AL MAKKĪYAH

A big work on Sufism and asceticism divided into 560 *Bāb*
 the last *Bab* containing a collection of mystical and moral instruc-
 tions in the form of a testament to novices Composed in Mecca
 A H 629 Each *Bab* is subdivided into several *Fasl* The author
 during the compilation of the present work composed several other
 treatises for one of which see No 956/1 below According to the
 author's statement in the preface the contents of the present work
 were communicated to the author by divine revelation at the time

of طواف (circuit 'round Ka'ba) The present work is famous for its exposition of a number of mystical theories, and especially the theory of وحدة الوجود (pantheism), i e, everything is God, or a manifestation of Him This theory is the subject of great controversy among Muhammadans, and at the same time is the origin of the division of the Sûfis into two groups viz, the Wajudiyah (Noumenalists) who support the theory, and the Shahûdiyah (Phenomenalists) who reject it Orthodox Muhammadans and Sûfis of the Shahûdiyah group hold it to be invalid under Islamic principles The subject is fully discussed in Al 'Urwah, see No 905 below The contents of the present work are fully described in Berlin, No 2856 This copy of the work is divided into four volumes, of which we have here the first, containing 71 *Bâb* Beginning —

الحمد لله الذي اوجد الالهاء عن عدم الخ *

Author Muhiaddîn Muhammad bin 'Alî, معي الدين محمد بن علي, commonly called ابن العربي (Ibn al 'Arabî) He died in A H 638=A D ' 1240, see Lib Cat, vol v, part II, No 293 That he was an author of exceptional merit, is evident from the fact that he composed more than 500 works (see Lib Cat, vol v, *loc cit*) and never made a first draft of any of his compositions, as appears from the following colophon of the author, found at the end of the fourth volume of the present work

قال الشيخ رضى الله تعالى عنه انتهى الكتاب بحمد الله بانتهاء الكتاب على ما امكن من الاجبار والاختصار وهذا هو الاصل بخطى فاضلى لا اعمل لتصديده من مصغراتى مسودة اصلا الخ *

Written in fair Naskh The present volume is undated, but the second volume of the work, which is identical in size and handwriting, is dated A H 994, from which we may conclude that the present volume was written in or before that year

For other copies of the work see Wien, vol III, p 361, Leipzig, No 229, Berlin, Nos 2856-73, India Office, Nos 628-644, Br Mus Suppl, No 231, Goth, No 884, Bodl, vol I, Nos 84-5, Paris, Nos 1333-36, Cairo, vol II, p 99, Âsafiya, Nos 31-34, Râmpur, Nos 238-42

No 866

fol 287 lines 38 size $11\frac{1}{2} \times 8\frac{1}{2}$ $9 \times 5\frac{1}{2}$

Vol II

The second volume of the preceding work beginning with the 72nd *Bab* thus الباب الثاني والسمعون في الحج واسرار It ends with the 43rd *Fasl* of the 198th *Bab*

Written in fair Naskh Dated A H 994

No 867

fol 296 lines 35 size $11\frac{1}{2} \times 8\frac{1}{2}$ $9 \times 5\frac{1}{2}$

Vol III

The third volume of the same beginning with the 44th *Fasl* of the 198th *Bab* thus الفصل الرابع في الله من النفس It ends with the 366th *Bab*

Written in fair Naskh Dated A H 994

No 868

fol 137 lines 33 size $11\frac{1}{2} \times 8\frac{1}{2}$ $9 \times 5\frac{1}{2}$

Vol IV

The fourth volume of the same beginning with the 367th *Bab* thus الباب السابع والستين وبلغناه في منزله العرقل It ends with the 560th *Bab* the last *Bab* of the work

Written in fair Naskh Dated A H 995

Scribe يحيى بن قاسم العلف

The name of the scribe is not mentioned in the earlier volumes but the size and handwriting being identical we may assume that all were written by the same scribe Yahya bin Qasim

The following note the handwriting of which is identical with that of the MS tells us that this copy in four volumes was in the possession of one Alaaddin Beg a noble of the Court of Sultan Murad III (A H 989-1003=A D 1574-1595) a king of the Ottoman dynasty —

في يومه مولانا سيدنا الكرم المعالي امير اللواد السرف اا الهاني

علاء الدين بك اعلى الله محدة و ذكره الم *

We find on the title-page of all the volumes the seal, dated A H 1013, of Husain ar Rûmî, a well-known scholar and Amîr al Umarâ', who died in A H 1023=A D 1614, see *Khulâsat al Aşar*, vol. II, p. 89. Accompanying the seals in all the volumes, is the following autograph note, which indicates that the MS was for some time in his possession

مما انتظم في ملكه ، الملك ، الهادي حسين الرومي جعل الله تعالى
 دونه معقورا و عيده مستورا *

No. 869.

fol 539, lines 47, size $14\frac{1}{2} \times 8\frac{1}{2}$, $9 \times 8\frac{1}{2}$

The Same

A very beautiful and complete copy of the preceding work, written in beautiful Naskh within gold-ruled borders. All the headings to the *Bâb* are written in gold, and the headings to the *Fasl* are written in red and blue ink. The hemistiches and verses contained in the work are distinguished by a small circle of gold at the top of each. There is a beautiful frontispiece. Marginal notes are found throughout the copy.

Written in Naskh Dated A H 1011

Scribe أحمد بن عبد الله القرني

No. 870.

fol 280, lines 29, size $8\frac{1}{2} \times 5$, 6×3

فصوص الحكم

FUṢŪS AL ḤIKAM.

A work on Sûfism, containing a collection of maxims and aphorisms. According to the author's statement in the preface, the contents of the work were revealed to the author by the Prophet in a dream, in Damascus, A H 627, but the actual composition of the work must be later than A H 629, since the author refers on fol 24^b to his own composition, *Al Fatûhât* (see No. 865 above), which was composed in A H 629, thus

و قد بينا هذا في الفتوحات المكنة *

A large number of scholars and Sufis devoted themselves to a study of the present work and composed commentaries on it both in the Arabic and Persian languages. The work is divided into 27 *Fass* which are fully described in Berlin No 2876.

Author Muhiaddin Muhammad bin Ali Ibn al Arabi معنى الدين
محمد بن علي ابن العربي (d A H 638=A D 1240) see No 865 above

Beginning —

الحمد لله مدبر الحكيم على ملوك الكرم الخ *

Marginal notes containing explanations of words and phrases are found throughout the copy.

For other copies of the work see Berlin Nos 2876 77 Gotb No 888 Wien No 1898 Paris No 1340 Indr Office Nos 645 6 Bodl vol 1 No 120 Alger No 910 Asafiyah No 35 Rampur Nos 248 49

The work was printed in Bulaq A H 1252

Written in bold Naskh Not dated apparently 10th century

A H

No 871

foll 33 lines 31 size 11×8 9×5½

The Same

Another copy of the same written in minute Naskh Dated A H 1045 The handwriting of the present MS is identical with that of the *Manazil as Sa'irin* (see No 832 above) and of MS No 873 below —the scribe of the last named work Nuraddin being presumably scribe of all three

No 872

foll 175 lines 13 size 10×6½ 7×3

The Same

Another copy of the preceding work written in Naskh Not dated apparently 11th century A H Marginal notes are found throughout the copy

No. 873.

foll 25, lines 31, size 11 × 8, 9 × 5½

فكوك العصوص

FUKÛK AL FUSÛŞ.

A commentary on Fusûs (No 870 above), in which the commentator confines himself to an explanation of difficult mystical theories and phrases contained in each *Fass* of the Fusûs, composed at the request of Mu'ayyad bin Mahmûd bin Sa'id al Jandî (see No 874 below), a disciple of the commentator

By Sadraddîn Abu'l Ma'âlî Muhammad bin Ishâq bin Muhammad al Qûnawî صدر الدين ابو المعالي محمد بن اسحاق بن محمد القونوي
The commentator was born in Qûniyab, A H 587. He studied in his native place and elsewhere under distinguished scholars of his age, and after completing his literary studies, placed himself for spiritual training under his step-father, Shâikh Muhiaddîn Al 'Arabî, the author of the text. By virtue of his devotion to mystical learning, he won for himself special recognition among the disciples of the Shâikh. He is equally famous as a Sûfî and a scholar, and as testimony to his scholarly attainments, his biographers mention his success in a disputation on certain metaphysical points with a well-known philosopher of his day, Tûsî (d A H 672 = A D 1273, see Lib Cat, vol x, No 593). The subject of the dispute is described in MS No 2740/1 of the Arabic Hand-list, and in the treatises mentioned in Bûhâr Lib Cat, vol 11, 460/2, 3, 4. Qûnawî was the author of a number of works, 17 works in all being enumerated in Brock, vol 11, p 449. Jâmî, the author of Nafahat, p 645, omits to note the date of his death, and in Berlin, No 2878, this is given as A H 673. The correct date, however, is A H 672 = A D 1273, as given in the following works: Brock, loc cit, Al Lawâqih, fol 209, Habîb as Siyar, vol 11, part 1, p 66, Tâj at Tabaqât, vol VII, part 11, fol 589 (where mention is made of Tâj al 'Alawî, an independent and detailed biography of Qûnawî).

Beginning

الحمد لله الذي اطلع من مشارق ربه الاعلى شمس ادواره

الناهرة الى *

For other copies of the commentary see Berlin, Nos 2878-9, Cairo, vol 11, p 382

Written in good Naskh. Dated A H 1045

Scribe: *بور الدس ابو الرداد الوفاى الارمرى* As already noted in No 871 above he appears also to have been the scribe of MSS Nos 832 and 871

No 874

fol 359 lines 17 size $10\frac{1}{2} \times 6\frac{1}{2}$ $8\frac{1}{2} \times 4\frac{1}{2}$

شرح قصص الحكم

SHARH U FUSÛS AL HIKAM

A very useful detailed commentary on *Fusus* (No 870 above) composed under the direction of Qunawî (see No 873 above) one of the *Shaiḥs* of the commentator

The preface is followed by a Qasida of 142 verses specially composed by the commentator to give the reader a concise preliminary account of mystical theories. This Qasida is entitled *Qasidat u Dalīyah* in our copy but in Brock vol 1 p. 451 and Berlin No 2880 it is entitled *Qasidat u Gaibiyah*

The commentator deals very fully in fol 8^b-58 with the preface of the text examining thoroughly from the mystical and theological standpoints the theories which are referred to in the said preface and certain other important theories

This portion of the commentary was composed during the life time of Qunawî who we are told by the commentator fully approved of the same. The rest of the commentary was composed after Qunawî's death

The preface of the commentary begins thus —

حمد الحمد احسن معامد الحق و احمدها فى محامع الصدق
اما بعد فان كتاب قصص الحكم فى حصص الكلم من مناسبات هذا
الكامل الحكيم معجز على طى الم *

The Qasida begins thus —

مؤيد لانفع ح و د شاهد وفى عنده اوصى معامد فامد

The last verse of the Qasida runs as follows —

وحمدا له ندوا دعودا و عاندا الله ح الحمد من كل حامدا

The commentary on the preface of the text begins on fol 8^b thus —

وال السبح رحمة الله الحمد لله منزل الحكم
وال العبد فى
حارة الكتاب سنة عشر كلمة يحصى على منها مناج *

The commentary on the first Fass begins on fol 59^a, thus

قال رضى الله عنه - فص حكمه الهدى فى كلمة ادمية قد
سبق الكلام فى العلم والحكمة *

The text is generally prefaced by the words قال الشيخ (the Shaykh said), and the commentary by the words قال العبد (the servant said)

Commentator Mu'ayyad bin Mahmûd bin Sâ'id bin Muhammad As Sûfî al Hâtimî al Jandî المعروف بالكاتبى السجدي، a famous Sûfî and scholar of the 7th century A H He was one of the favourite disciples of Qûnawî (see No 873 above), to whom he refers in his preface as follows

و لقد كان سيدي وسدي و قدوتى الى الله تعالى محمد بن
اسحق بن محمد بن يوسف ، القوسى ثم اشار الى شرحه *

He died in A H 690 = A D 1291, see Brock, vol 1, p 451
Another commentary written by the present author, on Mawâqif an Nujûm, a mystical work of Muhiyaddîn al 'Arabî (see No 865 above), is mentioned in Nafahât, p 648.

For other copies of the present work see Berlin, No 2880; Âsafiyah, No 36, Râmpûr, No 188, where an old copy dated A H 911 is noticed

Written in fair Naskh Not dated, apparently, 12th century
A H

The MS was for some time in the possession of one Hifâzat Husain, whose note to this effect is found on the title-page as well as at the end

No. 875.

fol 294, lines 21, size $9\frac{1}{4} \times 5, 7 \times 3\frac{1}{2}$

شرح فصوص الحكم

SHARḤU FUSÛS AL ḤIKAM.

A commentary on Fusûs (No 870 above), composed at the request of one Muhammad bin Muslih, a friend of the commentator
The present commentary is noted for its very simple style of writing
Passages of the text, which is quoted verbatim, are prefaced by the letter م, and the commentary on the same by the letter س

By Kamâladdîn 'Abdarrazzâq Al Kâshânî الدينى كمال الوراق، a Sûfî of great repute, who is equally well known for his

literary merits. He was the author of a number of works on different branches of Islamic literature 12 works in all being enumerated in Brock vol II p 204. He belonged to the Wajidiyah group of Sufis (for whom see No 865 above). His disputation with Alaaddin as Samnani (see No 992 below) in support of the special theory of the Sufis of the Wajidiyah group is fully described in Nafahat pp 557-68. He is the best known among the disciples of Abda samad an Natanzi who awarded him a *khirqah* (garment) and personally invested him with the same.

With regard to the date of our author's death this is omitted in the biographical notice contained in Nafahat *loc cit* but Haj Khali vol IV p 427 gives A H 730 as the date unsupported by any authority for his statement and this is accepted as correct in all catalogues in which any work of the author is noticed see Brock vol II p 204 where the names of these catalogues are given. But in Mujmal Fa ilih a rare and reliable work on General History in Persian (see Lib Cat vol VI No 455) the author of which belongs to the 9th century A H we have discovered evidence which leads us to reject the generally accepted date and enables us to state for the first time the correct date of our author's death. On fol 209 of this work we are told that Abdarrazzaq completed one of his compositions viz a commentary on Manazil as Sa iria (see No 832 above) a copy of which commentary is noticed in India Office No 600 in A H 731 i.e. a year later than the generally accepted date of his death. This passage in Mujmal Fa ilih runs as follows —

سنة احدى و ثلاثين و مائة
 حواجة عند الله - شرح كمال الدس عند الزوان الكاشاني في يوم
 الاثنين - الامم *

Again on fol 211^b of the same work a brief account is given of our author and the date of his death is given as A H 730 = A D 1337. This passage runs as follows —

سنة و ثلاثين و ستمائة
 الزوان الكاشاني في قالب محرم صاحب شرح قصص و شرح منازل
 السابري حواجة عند الله الانصاري و دس هنالك في العناية الربدي
 في حوا مسجد الجامع و كن ددانس الحرفه من بد السبع
 سد الله د الاصقباني الططري و هو لمسا من بد السبع بحسب الدس على
 برعش و هو من بد السبع ابي حص شهاب الدس عمر السهروردي

Beginning:

الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله *
 الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله *
 الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله *

For other copies of the work see Paris, No 1342: Alger. No. 912: Rîmpûr No. 191: Āsañyah Library No 360.

Written in fair Naskh Not dated: apparently. 11th century A.H.

No. 876.

fol 203: lines 31: size $10\frac{1}{2} \times 6\frac{1}{2}$: $8\frac{1}{4} \times 4\frac{1}{4}$.

مطالع في موعود الكلم في معاني
 قصود الحكم

MA'LA'U KHUSÛŞ AL KILAM FÎ
 MA'ÂNÎ FUSÛŞ AL HIKAM.

A detailed commentary on *Faṣṣḥ* (see No. 870 above), noted for its critical examination of mystical theories, and for the explanations given of technical terms. The commentary is prefaced by a detailed Muqaddimah (introduction) divided into 12 *Faṣl*. This Muqaddimah was dedicated to Khawāṣṣa Ġiyaṣaddīn Muḥammad (d. A.H. 736 = A.D. 1337), a well-known Minister of Persia: see *Mujmal Faṣihī*, fol 210^v.

Commentator: Dâūd bin Maḥmūd al Qaiṣari al Ḥanafī a well-known Ṣūfī of the 8th century A.H., who completed his studies in Cairo, and afterwards became the disciple of 'Abdarrazzāq (see No. 875 above), whom he mentions in the Muqaddimah as his *Shaykh*. He is the author of several other commentaries on mystical works. He died in A.H. 751 = A.D. 1350; see Brock., vol. ii, p. 231.

Foll. 1-20. Muqaddimah, which begins thus:

الحمد لله الذي عين الاعيان بغيره ان قدس النج *

Foll. 21-203. Commentary, which begins thus:

الحمد لله رب العالمين قال الشيخ الحمد لله
 منزل الحكم على قلوب الكلم شروع فيه على جميع عباده
 عن الحمد والثناء *

For other copies of the commentary see Wien, No. 1898; Pet No. 52: Alger, No. 191; Cairo, vol. ii, p. 110: Berlin, No 2881.

where the work is fully described but where the date of the author's death is not given

Written in good Nashh Dated A H 1000

No 877

foli 432 lines 17 size 10×5 7×3

The Same

Another copy of the preceding commentary but without the Muqaddimah

Beginning —

الحمد لله رب العالمين قال السني
الحكم علي فلو ان الكلم سرور فما يحب الى جميع العباد من الحمد
و الداء عليه السلام

Written in fair Nashh Not dated apparently 12th century
A H

No 878

foli 49 lines 15 size 8½×5½ 6½×3½

مقدمه شرح العصوص

MUQADDIMA TU SHARH A FUSÛS

A separate copy of the Muqaddimah of the preceding commentary but incomplete It corresponds with foli 2-20 of No 876 above

It begins abruptly thus —

ولما كان العلم بهداه الاسرار موقوتا على معرفه اصول و قواعد انعم
عليها هده الطائفة *

Written in Nasta liq Dated A H 1112

Scribe سcribe العاروفى He is also the scribe of the
Persian MS Hand list No 1373

No. 879.

foll 343, lines 15, size $8\frac{1}{2} \times 5\frac{1}{2}$, $5 \times 3\frac{1}{2}$

شرح فصوص الحکم

SHARḤ U FUSŪS AL ḤIKAM.

An autograph copy of a commentary on Fusûs (see No 870 above), composed in A H 896. According to the commentator's statement in his preface, the present commentary is mainly a collection of the notes made by him, while engaged in studying Fusûs, with the help of existing commentaries on the work which he collected for the purpose

By Nûraddîn 'Abdarrahmân bin Ahmad al Jâmî نور الدين عبد الرحمن بن أحمد الجامي, a well-known poet, Sûfi and scholar of the 9th century A H, who composed a number of works on different branches of Islamic literature, both in the Arabic and Persian languages. He died in A H 898 = A D 1492, see Lib Cat, vol 11, p 180

Beginning

الحمد لله الذي زين خواتم قلوب اولى الهمم بفصوص الفصوص الحکم
..... اما بعد كتاب فصوص الحکم ثم انى
رتبة من الرمان معجواً بمطالعتها ولم اجد استاداً يمن على سرح مسكلاته
..... وقد مدت الى جمع شروحه وطالعتها مرة بعد اخرى وراجعتها
اليها كرتة بعد كرتة واضعها اليه ماسنح في ابداء المطالعة *

The colophon of the commentator, containing his name and the date of composition, runs thus

لقد وقع للعراع عن فك ، حتام هذه الفصوص العدد المتدلل
بالسخوص عبد الرحمن بن احمد الجامى فى سلك تهور
سنة ٨٩٦ و تسعين و ثمانمائة *

The colophon is followed by a note, which tells us that the author of the text died in A H 638 in Damascus

توفى الشيخ الفصيح ، فى الدانى و العسر من ربيع الاول سنة ٦٣٨
بدمشق تم بالخبرو الحمد لله *

For other copies of the commentary see Berlin, No 2883 India Office, No 647/8, Râmpûr, No 189, Âsafiyah, No 36

Written in fair Naskh Dated A H 896

The handwriting of the present MS is identical with that of two other autograph works of the author contained in the Library see Persian Hand list Nos 494 1340

No 880

fol 268 lines 17 size 9x6 6½x4

The Same

Another copy of the preceding work beginning like the above
Written in fair Nasta liq Not dated apparently 17th century

A H

No 881

fol 420 lines 25 size 8½x6½ 6½x4

حواشر المصوص في حل
كلمات العصوص

JAWÂHIR AN NUSÛS FI HALLI KALIMÂT AL FUSÛS

A very useful commentary on Fusus (No 870 above) According to the commentator's statement in the preface his object was to compose a commentary on the work in the easiest and simplest language The commentary was completed in A H 1096

By Abdalqamî bin Isma'il An Nabulusî عبد الغنى بن اسماعيل النابلسي a prominent scholar and author of the 12th century A H He died in A H 1143=A D 1732 See Lib Cat vol 7 No 578

Beginning —

الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا ما

أما بعد فنقول عدد العنى النابلسي نسأ الله العلى مدها

العادى مسرنا هذا شرح وصعد على مصوص الحكم

لما رأيت شروحه معللة العذارى وصعد الا شارات فاردت ان اوضح مسئلة

و سه حواشر المصوص في حل كلمات العصوص الخ

For other copies of the commentary see Berlin, No 2886, Wien, No 1902

The following note below the colophon

تم تصحيحه على نسخة المؤلف ، التي بخطه الشريف ،
على احمد الخاني الخالدي المدعندى في رمضان سنة ١٢٠٠ ، ومائتين
تسعة وثمانين *

tells that the present MS was compared with the autograph copy of the work in A H 1289, and from this we may conclude that the present copy of the work was made in or before A H 1289

Written in ordinary Naskh

No. 882.

fol 8, lines 25, size $8\frac{1}{2} \times 6$, $7\frac{1}{4} \times 4\frac{1}{2}$

نعش العصوص

NAQSH AL FUSÛS.

An abridgment by the author himself, Muhiaddîn al 'Arabî, of Fusûs (No 870 above) Some one, in the following note on the title-page, says that Abu'l Mahâsin Ad Dihlawî (*d* A H 795 = A D 1396) composed a commentary on the present abridgment in six Kîrâsa, each Kîrâsa being equal to ten foll —

وهو مختصر العصوص و قد شرحه الامام العلامة المحقق المدموع
امام عصره وفريد دهره ابو المحاسن بن شرو ، الدين الدهلوى رحمه الله
تعالى و دفع به و علومه و قدر شرحه المذكور فى ستة كراسه و سماه كتاب
عين العصوص *

A copy of this commentary, which is in Arabic, is noticed in Âsafiya Library, No 211 Jâmî (see No 879 above) composed a Persian commentary on this abridgment, for copies of which see India Office, No 653, and this Library's Persian Hand-list, No 1373

Beginning

اعلم ان الاسماء الحسنى تها ، ودواتها *

Only one other copy of the present work is known to us, see Berlin, No 2888

Written in fair Naskh Not dated apparently 11th century
A H

No 883

fol 236 lines 17 size $10\frac{1}{2} \times 7$ $8 \times 4\frac{1}{2}$

انفاس الخواص

ANFÂS AL KHAWÂSS

A commentary on the commentator's own abridgment of Fusus (No 870 above) The commentator tells us in the preface that after composing the abridgment he felt the need of a commentary on the same Though technically a commentary on the abridgment it is almost as detailed as a commentary on the original work It is divided into 81 Nafs

By Muhihallah al Allahahadى محب الله كبرى a famous scholar and also well known as a Sufi a supporter of the Wujudiyah group (see No 865 above) He was a native of Saidpur in Awadh but settled permanently in Allahabad According to his own statement in the preface he was a disciple of Abu Saïd the great grandson of Abdal Quddus of Ganj (d A H 945 = A D 1538) Besides the present work he is the author of the following eleven works which are enumerated in Tadhkira i Ulama i Hind p 175 (i) شرح (ii) رسالة في احكام (iii) عانة العباد (iv) عانة العباد (v) رسالة في احكام (vi) معالط عامه (vii) طرق الخواص (viii) منابر احص الخواص (ix) رسالة في سوره (x) رسالة في سوره (xi) رسالة في سوره

Muhihallah died in A H 1058 = A D 1648 See for his life Tadhkira i Ulama i Hind loc cit Hada iq al Hanafiyah p 412

Beginning —

الحمد لله الذى لا اله الا هو لما سواه
و شرحه فاحصره على ما يعنى ان رجع الى المختصر
لازال يرد على القلب ما يتعلق بالمعرفة و اهلها فلم اطرح بطر اللطائف
|| ن فاحدث فى سورة و رده على عدة انفاس مسنده
نانفاس الخواص *

Only one other copy of the present commentary is known to us see Rampur No 39 where however the commentator's name is not given

Written in Nasta liq Dated A H 1107

No. 884.

fol. 14, lines 13, size 7×4 , $4\frac{1}{2} \times 2\frac{1}{2}$

اسرار الخلوة

ASRÂR AL KHALWA'Î.

A treatise on Khalwat (retirement from worldly affairs for the purpose of worship and pious meditation), one of the principles most strictly observed in Sûfism. The contents of the work are fully described in Berlin, No 2916.

Author: Muhi'addîn Ibn al 'Arabî محيي الدين ابن العربي See No 865 above

Beginning

الحمد لله واهـ العقل و مددعه الحـ *

For other copies of the work see Berlin, Nos 2916-17, Br Mus No 886, India Office, No 657/1

Written in good Naskh. Not dated, apparently, 11th century. A H Frequent corrections are made in the margin.

The MS was for some time in the possession of one Sayyid 'Abdal Walî bin Muhammad Sa'dallâh, a note written by whom is found on the title-page.

No. 885.

fol. 53, lines 11, size $7 \times 4\frac{1}{2}$, $4 \times 2\frac{1}{2}$

شرح اسرار الخلوة

SHARH U ASRÂR AL KHALWAH.

A very useful commentary on the preceding treatise by Muhi'addîn Ibn al 'Arabî, adding certain important information relating to the subject-matter of the text.

By Qutbaddîn 'Abdalkarîm bin Ibrâhîm bin Sibṭ u 'Abdalqâdir al Jilî قوتب الدين بن ابراهيم بن سبط عبد القادر الجيلاني, a famous Sûfî and scholar of the 9th century. A H, who is also known to us as the author of commentaries on some other works of Muhi'addîn Ibn al 'Arabî. In all, 17 works of the present commentator are enumerated in Brock, vol II, p 205, of which *Al Insân al Kâmil*, a work on Sûfism (for a copy of which see Berlin, No 2314), has received

special recognition He was born in A H 787 but the date of his death is uncertain He is said to have been alive in A H 805 (see Cairo vol II p 68) in A H 820 (see Berlin No 2874) in A H 826 (see Brock *loc cit*) In India Office No 693 we are told that he died in A H 811 but no authority is cited in support of this statement The present commentary is not found in the list of the author's compositions given by Brock *loc cit* The following note on the title page however written in a different hand from the MS tells us that the commentary is by Abdalkarim al Jili —

الجزء الأول من شرح اسرار العترة ١١ ح عدد الكرم الحلى *

This statement is corroborated in the following colophon of the scribe who says that the present commentary is by the author of Al Insan al Kamil which is undoubtedly a composition of Abdalkarim al Jili —

بسم الله تعالى شرح لمؤلف الانسان الكامل
معه تمام سد الرساله المسماة بآسرار العترة ١١ ح معنى الدس
العربي مع شرحه لمؤلف الانسان الكامل *

In the absence of any strong evidence to the contrary we may accept the above statements

No other copy of the present work is known to us

Written in fair Nashḥ Not dated apparently 11th century

A H

One Abdalqadir in the following note on the title page says that the MS was for some time in his possession —

من مواهب الحليل القادر على عدة الاحقر العاصر عدد القادر
على الله عنه *

No 886

fol 8 lines 14 size 8×6 5¹×3¹/₂

امطلاحات الصوفيه

ISTILAHÂT AS SÚFÎYAH

A treatise in which are explained important technical terms relating to Sufism contained in the author's own works and certain mystical terms found in the works of others

Author Muḥiaddin Ibn al Arabî معنى الدس ابن العربي See No 863 above

Beginning

الحمد لله و سلام على عبادة الدين اصحابى اما بعد فاد...
 اشرفت الينا بسرح الالفاظ التى تداولتها الـوفيه المجعون من اهل الله
 يدهم لما رأيه ، كثرنا من علماء الرسوم فد سألونا فى مطالعة فى مصغراتها
 و مصغرات اهل طريقنا مع عدم معرفتهم بما طويلا عليه من الالفاظ التى بها
 يعظم نعمهم من بعض فاحمد ، الى ذلك ، و لم استوعب ، كلها
 و لكن افترى على الاله *

The title found on the title-page of the present copy of the work is that given above, but the same work is noticed in Râmpûr, No 295, under the title *Kitâbu Sharh 1 Alfâz As Sûfiyah*. Again, in India Office, No 657/5, the title of the work is given as *Risâlatu Sharh-1 Alfâz al Latî Tadâwalathu As Sûfiyah*

The author of *Fasl al Khitâb*, a most reliable work on Sûfism, fol 178^b quotes the following passage from the present work (cf fol 5^b), but is not aware of who the author was

قال بعض كبراء العارفين... فى شرح الالفاظ التى تداولتها الصوفية
 المحققون من اهل الله . التلوين يتغل العدد فى احواله وهو عدد
 الاكثرين معام الفاص و عددنا هو اكمل المعامات اله *

Written in ordinary Naskh Not dated, apparently, 13th century A H

Scribe سعد الدين بن شيخ محمد

No 887.

fol 55, lines 27, size 9 × 6, 7 × 4

التدبير الادبى فى اصلاح المملكة الانسانية

A'1' TADBÎRÂ'T' AL ILÂHÎYAH FÎ IŞLÂH
 AL MAMLUKA'T' 'AL INSÂNÎYAH.

A treatise on the Microcosm (viz, man as an epitome of the universe), in which this ancient philosophical theory, and the mystical belief that the individual is a kingdom in himself and is governed by Kings, Governors, Ministers, Qâdis and others, are expounded The

work is divided into a *Tamhid* (fol 3-5) *Muqaddimah* (fol 6-9) and 17 *Bab* which are enumerated below. The last *Bab* is again subdivided into five smaller *Bab* of which the fifth contains وصد (testament containing instructions for novices)

- I fol 10-14 الباب الاول في وحر الخلقة الذي هو ملك
النفس واعراض الصوفية منه *
- II fol 15 * 2 الباب الثاني في اختلاف العلماء في ماعينه و ~
- III fol 16-19 الباب الثالث في اقامة مدينة الله م و فصلها
من حبه كونه ملكا لهذا الخلقة *
- IV fol 20-22 الباب الرابع في ذكر السب الذي لاحله وقع
العرب بين العقل والفريق *
- V fol 23-29^a الباب الخامس في الاسم الذي يخص الامام
وحدة وفي صفاته و احواله وان الامام
لا يكن الا واحدا من اربعة *
- VI fol 29^b-30 الباب السادس في العدل وهو ماضى المدة
القائم باحكامها *
- VII fol 30^b-32^a الباب السابع في ذكر الورع و صفاته *
- VIII fol 32^b-35 الباب الثامن في القراسة السريعة والحكمة *
- IX fol 35^b-38^a الباب التاسع في معرفة الكاتب و صفاته *
- X fol 38^b-39 الباب العاشر في المصدق و العاملين واصحاب
العدائات والتجراح *
- XI fol 39^b-40^a الباب الحادي عشر في العدائات التي الحصرة
الالهية و عرف الامام عليها و رجعها الى
الحق الملك سبحانه تعالى *
- XII fol 40^b-41 الباب الثاني عشر في السقراء و الرسل
المندوحين الى السانين بمدينة النفس *
- XIII fol 41^b-42^a الباب الثالث عشر في سداسة القواد والاحداث
و مرادهم *
- XIV fol 42^b الباب الرابع عشر في سداسة العرب و تربت الحنوس
عند اللقاء *
- XV fol 43 الباب الخامس عشر في ذكر السر الذي بعلم به اعدا
هذه المدينة *

XVI fol 43^b-45 الباب السادس ، سُـر في ترتيب العداء الروحاني
على ، رسول السنة لافامة هذا الملك
الاساسي وبقائه *

XVII fol 46-55^a الباب السابع ، سُـر في حواص الاسرار المودعة
وكي ، يدعي ان يكون السالك في اـ راله *

(i) fol 49^b الباب الاول من الباب السابع ، سُـر من ابواب الكتاب في
معرفة افامة العقل على نور اليقين *

(ii) fol 50^a الباب الثاني من السابع ، سُـر من ابواب الكتاب [في]
الحكمة ، المابعة عن ادراك عين اليقين *

(iii) fol 50^b الباب الثالث من السابع ، سُـر من ابواب الكتاب في
اللوح المحفوظ الذي هو الامام المدين اولوح
المحور والاثبات *

(iv) fol 50^b-51^a الباب الرابع ، سُـر من السابع ، ر وهو الباب
الكادى والعسرون من الكتاب في اسباب
الرفات والواـباب والتحرك عدد الهـاع *

(v) fol 51^b-55 الباب الخامس من السابع ، سُـر في الوصية
لـا، ريدى *

Author Muhiaddîn Muhammad bin 'Alî al Arabî الدين محي
See No 865 above محمد بن على العربي

Beginning

قال العدد العفير الى الله محمد بن على الساتمى الطائى
الحمد لله الذي استخرج من وجود علمه الى عينه فابى
سميـه ، هذا الكتاب المـعبر الحكيم ... بالتدبيرات الالهية فى اصلاح المملكة
الاساسية الخ *

For other copies of the work see India Office, No 658/5, Bodl.,
vol II, p 212

Written in fair Naskh Not dated, apparently, 10th century

A H

No 888

• foll 29 lines 4 size $7\frac{1}{2} \times 5\frac{1}{2}$ $4\frac{1}{2} \times 3\frac{1}{2}$

معالم المغرب

'ANQÂ' AL MAGRIB

The present treatise was composed by Muḥaddīn Al Arahī (معنى الدس العربى) as a supplement to his own treatise (No 887 above) and deals with certain points omitted in the latter treatise

The preface which is written in verse begins thus —

حمد لله الذى و المعام نظم فاندأ سرورا و العواد كظم

The treatise begins after the preface as follows —

كما قد العا كذا روحانيا لا بالدسراب الالهيه و هذا

الكتاب المنصور " الى فى عا باب الارل عداو المغرب •

For other copies of the work see Berlin No 2894 Paris No 1339 Wien No 1906 Cairo vol vii p 46 Asafiyah No 39/2 Rampur No 216

Written in good Naskḥ Not dated apparently 11th century A H

No 889

foll 29 lines 17 size 7×5 $5\frac{1}{2} \times 4$

العلة ال ورة

AL 'UQLAT AL MUSTAWFIZAH

A treatise expounding the mystical belief that man is made up of different elements bodily and spiritually

Author Muḥaddīn Ibn Al Arabī معنى الدس اس العربى See No 865 above

Beginning —

الحمد لله الواحد الذى اصنع وجود السوى •

On fol 24^b the author refers to another composition of his viz كتاب ال

For other copies of the work see Berlin Nos 2923 24 Br Mus No 886/24 Cairo vol vii p 380 Asafiyah No 48 Rampur No 29

Written in good Naskḥ Dated A H 773

Some one in the following note, at the end, says that in A H 811 the present MS was compared with the autograph copy —

الحمد لله فوله ، النسخة على نسخة المؤلف ، بخطه سنة
احدى عشر وثمانمائة *

No. 890.

fol 107 , lines 17 , size 8 × 6 , 6½ × 4

كتاب : روح القدس

" KI'ĀB U RUḤ AL QUDS.

A work containing mystical and moral instruction, composed for Abū Muhammad bin 'Abdal'aziz al Qurashī, who at that time was residing in Africa, in Tunis. The author maintains, in the beginning of the work, that according to the true principles of Sūfism, no Sūfī is entitled to be called Ahl al Haqīqat (i.e. one who has penetrated into the Divine mysteries) unless he is also Ahl at Taiqah (i.e. a devotee), and he goes on to criticise those Sūfis of Africa, who claim that they are Ahl al Haqīqat, though not Ahl at Taiqat. Sūfis, who have adopted Sūfism from worldly motives, are also severely criticised by the author, thus —

وصوفية عامه ، هم باعراض الدنيا موشكون حادوا السجادات
والمرفعات ولارموا الخوانى والرباطات يأتى اليها من حلال
وحرام *

Author Muhiaddin Ibn 'Arabi العربي See No
865 above

Beginning —

الحمد لله رب العالمين من العدد المصنف ، الدافع
السعيون محمد بن على بن محمد العربي الطائى الكاتمى وفقه
الله تعالى الى ولده فى الله تعالى واخيه ابى محمد بن عبد العزير بن
ابى بكر العرشى المهدي بريل تونس الح *

Written in fair Naskh Not dated, apparently, 12th century

No 891

• foll 51 lines 31 size 12×8 $9\frac{1}{2} \times 8\frac{1}{2}$

المعاني الالهية

AN NAFAHÂT AL ILÂHÎYAH

A work on Sufism in which the author describes his own experience of the Divine inspiration in the course of his progress to the mystical stage called مقام الغربة (union with God). The author in his preface tells us that the following Hadis encouraged him in his attempt to reach the stage mentioned above and to realise the experience described in the present work. —

ان لربكم في انام دهركم نفعات من رحمه الانعصوا لها *

Author Sadraddin Abul Maali Muhammad bin Ishraq al Qunawi صدر الدين ابو المعالى — د بن اسحاق القنوي (d A H 672=AD 1273 see No 873 above)

Beginning —

حمدا يسوعب كمالات احسان النماء و انواع المنافع و بعد
فانه لما ورد من رسول الله صلى الله عليه وسلم انه قال نلتاني التعريف
و الارشاد ان لربكم في انام دهركم نفعات من رحمه الانعصوا لها بوحسب
الى بي في معرفة التعريف و الارشاد *

For other copies of the work see Paris No 1354 and Berlin No 1307 where the work is fully described

Written in good Naskh Dated A H 1045

Scribe نورالدين الرواني الارمني

This Nuraddin is also the scribe of MSS Nos 832 871 873 above

No 892

foll 264 lines 12 size $7\frac{1}{2} \times 4\frac{1}{2}$ $6\frac{1}{2} \times 4\frac{1}{2}$

الخصوص الى معني المصوم

AL KHUSÛS ILÂ MA'NA AN NUSÛS

A commentary on Nusus a concise treatise of Qunawi (d A H 672=AD 1273 see No 873 above) on the mystical states For a copy of Nusus see Berlin No 3015

By 'Alī bin 'Aḥmad bin 'Alī bin 'Aḥmad Al Mahā'imī علي بن احمد بن علي بن احمد بن علي (d. A. H. 835 = A. D. 1431, see No 863 above)

The commentary is preceded by a long Muqaddimah (foli 1-52), explaining those mystical terms and theories, a correct understanding of which the commentator considered essential for readers of the present work

Beginning —

..سألك اللهم و بحمدك ، يا من بوحوده سموات السماء و الصفا
وارض اعيانه الممكنات.....و بعد فيقول عديد العلى الصمد احمد بن على
بن احمد بن على.....و كان كتاب المصوص مما ابرزه الشيخ المحقق.....
محمد بن اسحاق بن محمد بن يوسف ، القنوي مشرفاً بموس هذا العلم *

The commentary proper begins on fol 53^a, as follows —

و الآن آوان السروع فى المقاصد و أسأله التوفيق للصواب
..... قال الشيخ رضى عنه الحمد لله الصمد تعظيم الدوات بما فيما
من محاسن الصفات الح *

A red ink line above them distinguishes the words of the text from the commentary

For another copy of the present commentary see Berlin, No 3016

Written in beautiful Naskh Not dated, apparently 10th century A. H. Some foll are wanting at the end

No. 893.

fol 220, lines 19, size $7\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3$

رياض السالحين

RIYÂD AS SÂLIHÎN.

An old and valuable copy of Riyâd As Sâlihîn, a work containing mystical, moral and religious instruction, transcribed five years after the author's death, and studied under one of the author's pupils

Author Muḥiaddin Abû Zakariyâh Yahyâ bin Sharaf An Nawawî محي الدين ابو زكريا يحيى بن سرف النوى (d. A. H. 676 = A. D. 1278, see Lib Cat, vol v, part 1, No 192)

Beginning —

الحمد لله الواحد العبار مكر اللذل على الدبار . وأدب
ان اجمع مختصرا من الاحاديث المستعملة على ما يكون طريقا
لصاحبه و منه لا آداب الظاهرة و العاطفة حامعا للبرعب و البرهيب و سائر
انواع آداب السالكين من احاديث الزهد و رياضات القوس و تهذيب
الاحلاق و طهارات القلوب و علائها الخ *

In the following colophon of the scribe it is stated that the work was composed in A H 670 and that the present copy of it was made in A H 681 —

اخر الكتاب قال مؤلفه رضى الله عنه فرعب منه يوم الاثنين رابع شهر
رمضان سنة سبعين و ستمائة و ادى الفراغ من كتابه يوم السبت الخامس
و العشرين من شهر شعبان سنة احدى و ثمانين و ستمائة *

For other copies of the work see Berlin Nos 1334-41 Munich
No 128 Br Mus Suppl No 1202 India Office No 176/8 Alger
No 879 Cairo vol 1 p 345

Written in bold Nashh Dated A H 681

The above mentioned colophon is followed by a Sanad which runs thus —

قرأت جميع هذا الكتاب رصاص الصالحين للشيخ الامام العلامة فريد دهب
ابى زكريا يحيى الدورى على الشيخ الامام على بن ابراهيم
بن حماد الدس داود ابن العطار السامعى سماعه من مؤلفه سرف
الدس الخطاب بن سليمان بن مهمل الازدى شهاب
الدس احمد بن شيخ من السامعى و ذلك فى محال عديدة اخرها
فى يوم الاحد السابع و العشرين من دى الحكة سنة ٦٨١ هـ و
دار التحدث الدورى و اثار الشيخ فسخ الله تعالى فى مدته
لمن سمعه تكامله جميع ما يحول له و رايه بسوطه عدد اهله و احمد
بن حسن بن عدد الرحم *

The above Sanad which is dated A H 705 and written by one Ahmad bin Husam states that he and some others studied the work

from the present copy in Dâr al Hadîṣ Nûrîyah, at Damascus, under Ibn al 'Attâr (*d* A H 724 = A D 1324, see Ad Durar, vol II, fol 3^b), a pupil of the author The Sanad is attested by Ibn al 'Attâr, thus

صح السماع و الاحارة المذكوران..... كتبه ابن العطار عفى الله عنه *

Ahmad bin Husain is clearly the scribe of the MS, since the handwriting is identical with that of the Sanad The following note, on the title-page, tells us that the present MS fell into the possession of one 'Abdal'azîz, in Mecca, A H 1288

من وصل الله ... على عدده العصر عند العرير عفا الله عنه

..... ١٣ شوال سنة ١٢٨٨ مكة المكرمة *

The handwriting of this note is identical with the handwriting of the note by 'Abdal'azîz Bihârî, described in Lib Cat, vol V part II, No 319, hence we may safely conclude that the present MS was brought from Mecca to Bihâr by 'Abdal'azîz Bihârî

No. 894.

fol 60, lines 19, size $7\frac{1}{2} \times 5\frac{1}{2}$, 5×3

دستان العارفين

BUS'T'ÂN AL 'ÂRIFÎN.

A work on Sûfîsm and asceticism, in three *Bâb* The first deals with the need for sincerity in all one's deeds and an expression of true intention in one's prayers, the second, with some miscellaneous points, and the third, with certain miracles of the Sûfis

I fol 4 22

باب في الاخلاص والامار الالهيه

II fol 23-36

باب في بغائس ممدرة

III fol 37-60

باب في ذكر كرامات الاولياء

Author Muhiaddîn Abû Zakariyah Yahyâ bin Sharaf an Nawa-wî محي الدين ابوركرا بن شرف النووي See No 893 above

Beginning

الحمد لله الواحد القهار معدن الارواق *

For other copies of the work, see Berlin, No 3018, Cairo, vol VII, p 521, Goth, No 234

Written in fair Naskh Dated A H 1044

Scribe نورالدين ابن بدر الدين

No 895

fol 65 lines 15 size $7 \times 5\frac{1}{2}$ $5\frac{1}{2} \times 4$

حل الرموز ومعانيها

HALL U AR RUMŪZ WA MAFATĪH AL KUNŪZ

A work on Sufism dealing with mystical principles and explaining difficult aphorisms and technical terms. The work is chiefly based on the Qur'an, Hadīṣ and sayings of the Sufis. We may note that the author basing his opinion on certain reliable Hadīṣ enunciate an original and independent view on the subject of **كُنْ** (mnsic) a point much disputed between the Sufis and orthodox Muhammadans. He holds it to be valid in general see the following passage on fol 49^b —

” هذه الأحاديث نص صريح في صحة كُنْ على أن العباد والعباد
لنفس بركات ”

The contents of the work are fully described in Berlin No 3010

Author Izzaddīn Abdassalam bin Ahmad bin Ganīm al Maqdisī **عزالدين عبد السلام بن أحمد بن غانم المقدسي** a famous Sufi of the 7th century A H. Seven works of this author including the present one are enumerated in Brock vol 1 p 451. He died in A H 678 = A D 1279 see *Mīrāt al Janān* fol 427^a.

Beginning —

قال الشيخ الإمام العالم العلامة رحمه الله
عبد السلام بن الشيخ الإمام الراشد الزوج أحمد بن شيخ عالم المقدسي
الحمد لله الذي فتح معانيه العتوب وسميها حل الرموز
ومعانيها الرموز *

For other copies of the work see Berlin Nos 3010-11 Pet No 186 Alger No 939 Cairo vol II pp 80 172 vol VII pp 138 372 Bodl vol II pp 80 231 Escur Nos 1546 350/2 Asafiyah No 99 Rampur No 103

Written in good Naskh Dated A H 839

The following note on the title page tells us that the present MS was for some time in the possession of Muhammad Asad bin Akmaladdīn al Quthī **من كتب انظر العباد محمد اسعد ابن اكمل الدين**
القطبي الطيف الله به

No. 896.

fol 176 , lines 17 , size $6\frac{1}{2} \times 4\frac{1}{2}$, $4\frac{1}{2} \times 2\frac{1}{2}$. "

طهارة القلوب ، والخمسة لعلام العيو ،

'TAHÂRA'I' AL QULÛB WA AL KHUDÛ'
LI ALLÂM AL GUYÛB.

A work on the principles to be observed in the religious and pious life, divided into 30 *Fasl*. The contents of the work are fully described in Br Mus Suppl , No 235

Author 'Izzaddîn Abû Muhammad 'Abdal'azîz bin Ahmad bin Sa'd Ad Dirîni Ad Damîni Ad Dahî عزالدين ابو محمد عبد العزيز بن احمد بن سعد الديري a *Shâfi'i* scholar and a *Sûfi* of Egypt, who was born in Duîn (a small town in the Garabîyah Province of Egypt); A H 612 The date of his death is not given in the biographical notice by Hâj Khal , vol iv, p 172 Dr Rieu, in Br Mus Suppl , *loc cit* , and Brock , vol 1, p 451, quoting Al Munâwî, say that he died in A H 694, or according to some in A H 690 (for which date see also Ibn Mulaqqin, fol 265) or 698 Isnawî, fol 201, and the author of *Tâj at Tabaqat*, fol 877, give A H 697 = A D 1298 as the date of his death, and this is supported by 'Abdal Wahhâb ash *Shâ'rânî* (d A H 973 = A D 1565, see Lib Cat , vol x, No 567) in *Al Lawâqih*, fol 207 *Al Lawâqih* is a very reliable biographical work, especially for the *Sûfis* of Egypt, and on this account we may perhaps accept the date given in that work 'Izzaddîn Abû Muhammad is the author of a number of works, of which sixteen are enumerated in Brock , *loc cit*

Beginning

الحمد لله رب العالمين بعد وهذا كتاب فيه فوائد يتذكر بها من

يصغى اليه سمع فابل الح *

For other copies of the work see Berlin, Nos 8789-90, Paris, No 1313, Goth , Nos 648-9, Cano, vol 11, p 45, Râmpûr, No 21

It was printed in Bûlâq, A H 1297

Written in good Naskh Not dated , apparently, 11th century

A H

Scribe طاهر بن محمد الله

A seal of Qâbil Khân, a noble of the Court of 'Âlamgîr, is found on the title-page

No 897

foli 40 lines 40 size 11x8 9x5½

معى المدارك

MANTAHA AL MADÂRIK

A very rare work expounding the various mystical states such as the worldly state of the present world the state proper to the world of angels the state in which the mystic overcomes miraculous powers, the state of absorption into the Godhead and others. In the beginning of the work the author discusses both from the mystical and theological standpoints the attributes of God and man. The work is an Arabic translation with certain additions of the author's introduction to his Persian commentary on the Qasidah Tayyah of Ibn Farid (d. A. H. 632 = A. D. 1230). Jamī in Nafahat p. 600 remarks that though the present work is technically a translation it may also be regarded as an independent work on the subject well known for its excellent representation of mystical views. The work is divided into the following four *Asl* each of which is subdivided into several *Fasl* —

- I foli 2^a-16 الأصل الأول فى ذكر رب الداب و بعض الاسماء
و الصفات *
- II foli 17^a-19 الأصل الثانى فى ذكر مرتبه الارواح و عالم الملكوت *
- III foli 20-26 الأصل الثالث فى ذكر بعض عالم المثال و مرتبه
الاحسام *
- IV foli 27-40 الأصل الرابع فى ذكر نسأه الاسال و الطواره
و احواله *

Author Sa'id bin Muhammad bin Ahmad al Fargani سعد بن محمد commonly known as سعد الدس (Sa'daddin). The biographers say that he was the author of a large number of works but only the present work and one other are enumerated in Nafahat. Our author received spiritual training under many Sufis but he is always known as the disciple of Qunawi (d. A. H. 673 = A. D. 1373 see No 873 above). The date of his death is not given in Nafahat but Brock vol. 1 p. 450 says that he died in A. H. 699 = A. D. 1299.

Beginning —

الحمد لله العدم نعر نكال وحدانيه
و لما من الله تعالى
على عبده الفقير الى الله تعالى سعد العراني
و سمي بمندى
المدارك الحج *

No other copy of the work is known to us

Written in fair Naskh From the handwriting, which is identical with that of *Sharh al Fusûs* (No 873 above), it appears that Nûraddîn is also the scribe of the present MS

No. 898.

fol 159, lines 21, size 9×5 , $7 \times 3\frac{1}{2}$

وَقَايَةُ السَّالِكِ ، مِنَ الْآفَاوِيسِ ، وَالْمَهَالِكِ ،

WIQÂYA'Î AS SÂLIK MIN AL ÂFÂ'Î WA AL MAHÂLIK.

A work on Sûfism and asceticism, of which this appears to be the unique copy The work contains warnings designed to save travellers on the path of mysticism from the machinations of the Nafs Ammâia (soul of man prone to evil), which may ensnare them in unlawful deeds or false theories, and expounds the hidden philosophical and mystical truths, which are to be found in the principles and duties of the life of the mystic The work is chiefly based on the Qur'ân, Hadîs and sayings of the Sûfis, and is divided into the following four *Naw'* and a *Khâtimah*

- | | | |
|-----|-------------------------|--|
| I | fol 7-20 | الدَّوْعُ الْأَوَّلُ مِنَ التَّقْوِيمِ فِي الْمَعَاصِي + |
| II | fol 21-58 ^a | الدَّوْعُ الثَّانِي مِنَ التَّقْوِيمِ فِي الطَّاعَاتِ * |
| III | fol 58 ^b -92 | الدَّوْعُ الثَّلَاثُ مِنَ التَّقْوِيمِ فِي الْأَحْلَاقِ الْمَدْمُومَةِ * |
| IV | fol 93-148 | الدَّوْعُ الرَّابِعُ مِنَ التَّقْوِيمِ فِي الْأَحْلَاقِ الْمَسْمُودَةِ * |

Fol 149-154 *Khâtimah* (epilogue)

The *Khâtimah* deals with عرله (retirement from the world), and rules of discipline (أَدَاب) to be observed by the novices

A note written by the scribe on the title-page, which runs thus :
وَقَايَةُ السَّالِكِ مِنَ الْآفَاوِيسِ وَالْمَهَالِكِ لِسَانِ الْأَمَامِ حَكِيمِ الْإِسْلَامِ أَبِي حَامِدٍ مُحَمَّدِ بْنِ
تells us that the present work is by
Gazzâlî (d. A H 505 = A D 1111, see No 833 above), but this statement is manifestly incorrect, seeing that an author much later than Gazzâlî, viz, Shihâbaddîn as Suhrawardî, who died in A H 632 = A D 1234, is quoted on fol 20^b, in the following passage from 'Awârîf al Ma ârif (see No 860 above)

ذَكَرَ صَاحِبُ الْعَوَارِزِ ، لَطِيفُهُ فِي حَسَنِ مَا يَدْخُلُ الْعَيْنَ ، وَ مَا يَخْرُجُ مِنْهَا ،
مِنْ الدَّاءِ وَ إِرَالَتِهِ نَاسْتَعْمَالِ الدَّوَاءِ قَالَ رَحِمَهُ اللَّهُ إِنَّ اللَّهَ تَعَالَى ، حَكَمْتُهُ إِلَيْهِ *

The author refers on fol 50^b to another composition of his *Iqtibas al Fawaid* in the following terms —

و قد انسا من ذلك في اول كتابنا " في فائده العوائد •

Neither this work nor the present one is mentioned in any catalogue however and we are unable to throw light on their authorship but from the fact that in the passage quoted above the author of *Awarif* is referred to as رحمه الله a term which is always used for the dead and that there is no reference to any author of the 8th century A H we may conclude that our author belongs to the 7th century A H

Beginning —

الحمد لله الذي رزق حب الالحاد و الهداه في قلوب الاحصاص
و الصلوة و السلام على رسوله و نبهه محمد بن النبي سادة عبدة من الانبياء
و بعد فجمع في هذا المختصر من احوال العلماء العرب
و الحكماء المعربين ما حمل للمعجز الاكفاء و يكون كذاو المرند من شعاع
و سمعه و فانه السالك من الآفات و المهالك و انس عرصا في الكلام
على الظاهر من هذه الانواع فان الكتب مسكونة بذلك و انما عرصا الكلام
على حقايقها و اسرارها العامة و حقايق الآفات و سائر القوس الخ •

Written partly in Naskh and partly in Nasta'liq Dated A H 1054

One Nizami in the following note tells that he purchased the present MS in A H 1080 —

و قد ارى بالسراة السراج في الغلة المعظمه مروج
عشر من ربيع الآخر سنة ١٠٨٠ هـ •

No 899

fol 66 lines 12 size 8×6 6½×4

المؤثر في اسقاط الدين

AL TANWĪZ FĪ ISQÂT AT TADBÎR

A work containing a discussion of mystical views relating to divine predestination and human contrivance It was composed

in Mecca. Later on, the work was revised and enlarged by the author in Damascus. The present MS is a copy of the revised edition of the work.

Author Tâjaddîn Abu'l Fadl Ahmad bin Muhammad bin 'Atâ'allâh al Iskandarânî تاج الدين ابوالفضل احمد بن محمد بن عطاء الله الاسكندراني, a famous scholar and Sûfî of Cairo, belonging to the Shâdaliyah order. He is the author of a number of works on different subjects, of which fifteen (including the present work) are enumerated in Brock, vol II, p 118. Our author received spiritual training under several Sûfîs, but he is chiefly known as the disciple of Abu'l 'Abbâs al Murîsî (d A H 686 = A D 1287, see Husn al Muhâdarah, fol 262). He was one of the declared adversaries of Ibn 'Taimîyah (d A H 728 = A D 1329, see Lib Cat, vol V, part II, No 464/1). He died in A H 709 = A D 1309. See, for his life and works, Mir'ât al Janân, fol 442, Husn Al Muhâdarah, fol 264^a, Ad Durar Al Kâminah, vol I, fol 169, Al Lawâqih, fol 118, Br Mus Suppl, No 237/1.

Beginning

الحمد لله المتعبد بالخلق والتدبير الح *

For other copies of the work see Berlin, No 3089, Goth, p 891, Paris, No 1348, Alger, No 881/2, Cairo, vol II, p 77, Âsafiya No 96, Râmpûr, No 74.

The work was printed in the Wahamîyah Press of Delhi, A H 1300.

Written in good Naskh. Dated A H 1044.

Scribe عدد العبر بن س

No. 900.

fol 18, lines 19, size $8 \times 5\frac{1}{2}$, $6\frac{1}{3} \times 4\frac{1}{2}$

الحكم العطائية

AL HIKAM AL 'A'I'Â'ÎYAH.

A work containing mystical maxims and aphorisms, divided into 30 Bâb. The present copy is defective for want of the preface.

Author Tâjaddîn Abu'l Fadl Ahmad bin Muhammad bin 'Atâ'allâh Al Iskandarânî تاج الدين ابوالفضل احمد بن محمد بن عطاء الله الاسكندراني. See, for his life, No 899 above.

The present copy begins abruptly thus

بالحسن باب العلم *

For other copies of the work see Berlin Nos 8689 90 Paris
No 1319 Cairo vol II p 80 Rampur Nos 101 2
Written in fair Naskh Dated A H 1105

No 901

fol 321 lines 17 size 10×6 7×3

شرح الحكم العطائية

SHARH AL HIKÂM AL 'ATÂ'IAH

A detailed commentary on the preceding work also known under the title *Guṣ Al Mawahib*. The full text is quoted in the commentary but the arrangement differs somewhat from that which is found in No 900 above. The tenth *Bab* there is here the first *Bab* and the first *Bab* there is here the eighth.

By Muhammad bin Ibrahim bin Ahhad An Naṣī Ar Rundi
محمّد بن ابراهيم بن عباد النعري الرندي a Sufi and scholar of the 8th
century A H who was born in Rund (in Spain) A H 733. He died
in A H 796 = A D 1394. See Brock vol II p 118 Cairo vol II
p 77

Beginning —

قال العدد العشر الى الله تعالى المعتمد في عمار دنونه
على الله تعالى محمد بن ابراهيم بن عباد النعري الحمد لله
المعتمد بالعظمه والكمال الى

The present commentary was printed in Bulaq A H 1285 and
again in Cairo A H 1306

For other copies of the work see Berlin Nos 8690-2 Munich
No 130 Leid No 2261 Paris No 1340 Br Mus Suppl
No 889 India Office No 696 Cairo vol II p 97 Rampur
Nos 171-73

Written in good Naskh Not dated apparently 9th century A H

No 902.

foll 233, lines 25, size 8×6, 6×4

The Same

Another copy of the preceding commentary, beginning like the above

Written in fair Naskh Not dated, apparently, 11th century
A H

No. 903.

foll 110, lines 18, size 8×6, 6×4

العرقان بين اولياء الرحمن واولياء الشيطان

AL FURQÂN BAINA AWLIYÂ' AR
RAĤMÂN WA AWLIYÂ' ASH
SHAITÂN.

A work in which the author explains the meaning of the term Walî (ولى), a title applied to a Sûfî, and discusses to whom it is applicable The author holds that this title can only be applied rightly to one whose conduct, speech and deeds are in accordance with the teachings of Islam, and supports his argument by reference to the Qur'ân and Hadis The contents of the work are fully described in Berlin, No 2082

Author Abu'l 'Abbâs Ahmad bin 'Abdallhalîm bin 'Abdassalâm
ابو العباس احمد بن عبد الحليم بن عبد السلام, commonly called Ibn Taimîyah (ابن تيمية) He died in A H 728=A D 1327, see Lib Cat, vol 7, part II, No 462/1

Beginning

الحمد لله نستعذ به ونستعصره * الح

For other copies of the work see Berlin, Nos 2082-3, Râmpûr,
247

The work was printed in Bûlâq, A H 1310

Written in fair Naskh Not dated, apparently, 13th century A H.

No 904

foll 45 lines 15 size $8\frac{1}{2} \times 6\frac{1}{2}$ $5 \times 3\frac{1}{2}$

إعطالات الصوفية

ISTILÂHÂT AS SŪFIYAH

(The above is the title under which the work is noticed in other catalogues but in our copy the title is given as Sharh u Istilahat As Sufiyah)

A work in which the author explains the mystical terms used in the following compositions of his —

- (i) Sharh u Manazil As Sa'irin for a copy of which see India Office No 600
- (ii) Tawilat al Qur'an for a copy of which see Berlin No 873
- (iii) Sharh u Fusus Al Hikam (see No 875 above)

Author Kamaladdin Abdarrazzaq al Kashani كمال الدين عبد الرزاق الكاشاني (d A H 736 = A D 1335) See No 875 above

Beginning —

الحمد لله الذي سبحانه من مناحب علوم الصوفية فاني لما
توسعت من تسويد شرح كتاب منازل السائرين وكان الكلام فيه وفي شرح
مصوص الحكم وناوولات الغرر منمعا على إعطالات الصوفية الخ *

For other copies of the work see Berlin No 3460 Goth No 76 India Office No 662 Asahiya Nos 360 407 807 Ram pur No 35 A portion of the present work edited by Dr Sprenger was published in Calcutta A D 1845

Written in fair Naskh Not dated apparently 13th century
A H

No 905

foll 133 lines 15 size $7\frac{1}{2} \times 4\frac{1}{2}$ $5\frac{1}{2} \times 2\frac{1}{2}$

العرة لاهل الخلو

AL 'URWAH LI AHL AL KHALWAH

A rare work on Sufism expounding the mystical dogmas relating to the existence of God and His attributes The views of the theologians and of the Sufis of the Wujudiyah and the Shuhudiyah groups (for whom see No 865 above) are fully discussed The author who

belonged to the latter group, rejects the views of the Wujûdiyyah group as contrary to Islamic principles, and claims that the views of the Shuhûdiyyah group are in full agreement with those of the Ahl as Sunnah Wa Al Jamâ'ah (اهل السنة والجماعة), the most popular and widely accepted school of Islamic doctrine. Our author refers to this school as الصراط المستقيم, or the right path. The author's criticisms, in the present work, of the views of the Wujûdiyyah group resulted in a public disputation between him and 'Abdarrazzâq al Kâshânî (see No 875 above), a member of the Wujûdiyyah group, for a full description of which, see Nafahât, pp 558-571.

The present work, which is based mainly on notes made by the author on different occasions, was composed in A H 726, and is generally held to be the most authoritative exposition of the views of the Shuhûdiyyah group.

It is divided into the following six *Bâb*

(i) foll 1-15^a الباب الاول في اسباب وجود الموحّد الواحد، وحودته *

(ii) foll 15^b-62 الباب الثاني في التوفيق بين الاقوال المختلفة *

(iii) foll 63^a-82^a الباب الثالث في تقدير الاشياء من حيث الحسنى والامانة وكيفية ظهورها، وكتاب على الترتيب

معردا ومولعا *

(iv) foll 82^b-86 الباب الرابع في تنزيه الحق الواحد، وحودته من جميع

ما يمتس به الامكان *

(v) foll 87-93^a الباب الخامس في السموات والولايات *

(vi) foll 93^b-133 الباب السادس في بيان الصراط المستقيم *

The last *Bâb* is subdivided into four *Fasl*, which contain occasional biographical details, and in the first of which the author describes the Divine inspiration, which led him to be a Sûfî and a strict follower of the doctrines of the Ahl as Sunnah. The manner in which he reconciles the views of the Sûfis and the theologians in regard to disputed points of doctrine, in the second *Bâb* of his work, is specially noted by his biographers as evidence of author's merits.

author Ahmad bin Muhammad bin Ahmad As Samnânî
أحمد بن محمد بن أحمد، commonly called Abu'l Makârim
أبو المكارم علاء الدولة، a noble of Samnân, well known as a
an author of great repute, whose works on the Qui'ânic

branches Sufism theology and ethics number about 300 See Ad Durar al Kaminah vol 1 fol 152 Very few of his compositions however can now be traced and Brock vol II p 166 mentions only three (including the present one) which are to be found in different libraries He was born in Samnan A H 659 and completed his studies at the age of 15 when he entered the service of Sultan Arghu Khan a famous Mongol King of Persia A few years later he was granted the title of Ala addawlah and afterwards he became personal adviser to the Sultan His intimacy with the Sultan and his official duties seriously interfered not only with his studies but also with his prayers Indeed according to the author's own confession excepting the *الاربعه* (the four very short Suras of the Qur'an beginning with word Qul) and a few others he forgot the whole of the rest of the Qur'an The author tells us in the following passage of the present work that in A H 683 while engaged with the Sultan in a war against his uncle Sultan Ahmad (see *Tarikh Guzida* p 583) he was led by a Divine inspiration to devote himself to a religious and pious life —

محررتي راحر الحق في صف العبال في الاربعة التي وقعت بيده
و نس عسكر عمه سلطان احمد تحت مروض سده بلاب و بمانس و سدمانه
في ادناء اشبعالي بالكنسر عدد الكوة و الحمله على العدو و وقعت الحجب
من قوة الراحر تحت ساهدب الاحرة و ما فيها لقي بكر و باطن به
الكتاب (السهه *

After this he attended strictly to his religious duties In A H 685 he fell seriously ill and was advised by the Royal Physicians to go for a change to Samnan Thus the Sultan allowed him to do On his way to Samnan he experienced a marked improvement in his health and on his arrival there his health was fully restored This he took to be an indication that it was God's will that he should leave the service of the Sultan and he accordingly sent in his resignation

He then began to devote himself to the study of religious works and his study of *Qut al Qulub* a famous work on Sufism (see No 826 above) turned his attention to Sufism and made him determine to renounce the world After dividing two thirds of his property among his legal heirs he built a monastery near the tomb of Hasan Sakkaki a famous Sufi of the 5th century A H and handsomely endowed the same In A H 687 he visited Bagdad where he

adopted the Sûfî 'Abdarrahmân as his spiritual Shaikh, and in the company of the latter visited Mecca, where our author, in A H 689, received from the above-mentioned Shaikh the Sanad for Sûfism. At the end of the same year, he was directed by his Shaikh to return to Samnân, where he passed the remainder of his life in imparting spiritual training and in composing works. The author tells us that he performed not less than 143 Aiba'ûn, each being a fast of 40 days. Such was his eminence as a Sûfî that he was adopted as guide, both in practice and doctrine, by Bahâ'addîn Naqshband, the founder of the Naqshbandiyah order. The commonly accepted date of our author's death is A H 736 = A D 1335, but the author of Fasl al Khitâb (see Persian Hand-list, No 1351) only tells us that he died after A H 730. For his life see Ad Durar al Kâminah, vol 1, fol 152, Nafahât, p 554, Muġmal Fasihî, fol 211, Habîb as Siyar, vol 11, part 1, p 125, Tâj at Tabaqât, vol viii, fol 205, Beale's Biographical Dictionary, p 49, Brock, vol 11, p 166.

Beginning —

و حمدة الواحد ، على كل موحود اما بعد بعد سجدته
يوم الاحد بعد صلوتى الصبح من اعتكافى فى مسجد صوفيا آباد من شهر
المبارك ، سنة عشرين و سعمائة ان ادوب بالتردد ، نص
القدسبات الوارد على فلى و سمتة العروة لاهل الخلوة *

For the only other copy of the work known to us see Cairo, vol 11, p 5

Written in good Naskh Not dated, apparently, 12th century
A H

No. 906.

fol 60, lines 26, size 12 × 8½, 9 × 5

الداء والدواء

AD DÂ'U WA AD DAWÂ'U.

The present work is noticed under the same title in Hâj Khal, vol 11, p 633, but in vol v, p 82, it is again mentioned under the title, Al Jawâb Al Kâfi li Man Sa'ala 'An ad Dawâ' Ash Shâfi. الحواب الكافى لمن سأل عن الدواء السافى. Both these titles are found on the title-page of our copy.

A work on Sufism setting forth the spiritual remedies to be resorted to in case of trial and temptation composed in reply to the following five questions addressed to scholars by some enquirer —

ما يقول السادة العلماء ائمة الدين
 في رجل ابتلى ببلية و علم
 ان بها ان استمر به افسد دينه و احرقه و قد ابدى رغبته عن نفسه
 بكل طريق فما برداد الا بوجدان و سده فما الحكمة في دفعها *

The reply to these questions begins as follows —

فاحاب السنيح الامام ابو عبد الله سمس الدين محمد بن ابي بكر
 بن ابوب امام المدرسة الكبرية الحاء
 في صحت البخاري من حديث ابي هريرة رضى الله عنه عن
 النبي صلى الله عليه وسلم انه قال ما ابرل الله داء الا ابرل له سعا الح *

Author Shamsaddin Abu Abdallah Muhammad bin Abi Bakr bin Ayyub al Qayimi سمس الدين ابو عبد الله محمد بن ابي بكر بن ابوب العبي (d A H 751=A D 1352 see Lib Cat vol v part II No 323)

For other copies of the work see Berlin Nos 6295-6 Cairo vol II p 519 Br Mus Suppl No 238

Written in fair Naskh Not dated apparently 13th century
 A H

No 907

foil 113 lines 21 size 8x6 6½x4

سواء الاسقام في رنارة حمر الانام

SHIFĀ' AL ASQĀM FĪ ZIYĀRATI KHAIR AL ANĀM

A very old and valuable copy of Shifa al Asqam studied under the author by his son and other scholars and containing autograph notes by the author and his son The work is mainly concerned with a discussion from the theological and mystical points of view of the validity of the practice of visiting the tomb of the Prophet and praying for his assistance The similar practice of visiting the tombs of others is also discussed After a long discussion our author holds that the practice of visiting tombs and praying for assistance there is valid in Islam and throughout the work he supports his

argument by reference to the Qar'ân, Hadîs and sayings of Sûfis, jurists and theologians. The work is divided into the following ten *Bâb* and a *Khâtimah*

- (i) foll 3-19. الباب الأول في الأحاديث الواردة في الرياسة +
 (ii) foll 20-24^a الباب الثاني في ما ورد من الأحبار والأحاديث دالة على فصل الرياسة +
 (iii) foll 24^b-29 الباب الثالث في ما ورد من الروايات الواردة صلى الله عليه وسلم +
 (iv) foll 30-37^a الباب الرابع في خصوص العلماء على استصحاب رياسة فخر سيدنا رسول الله صلى الله عليه وسلم +
 (v) foll 37^b 16^a الباب الخامس في تقرير كون الرياسة مودة +
 (vi) foll 46^b-53 الباب السادس في كون السفر إليها مودة +
 (vii) foll 54 73^a الباب السابع في دفع الشبهة الخمسة وتبحيح كلماته -
 (viii) foll 73^b-81^a الباب الثامن في التوسل والاستعانة والتفويض بالذي صلى الله عليه وسلم +
 (ix) foll 81^b-96^a الباب التاسع في حياة الأنبياء عليهم السلام فاحتجوا بالنظر فيها فقد قيل وذلك بالذمة التي للأنبياء والهداء وسائر الموتى -
 (x) foll 96^b-109 الباب العاشر في السعاده +

Foll 110-112 *Khâtimah* Contains prayers addressed to the Prophet

Author 'Alî bin 'Abdal Kâfi bin 'Alî bin Tammâm bin Yûsuf bin Mûsâ bin Tammâm bin Hâmîd bin Yahyâ bin 'Umar bin 'Uşmân bin 'Alî bin Mansûr bin Sâlim as Subkî تمام بن علي بن تمام بن يحيى بن محمد بن عثمان بن علي بن موسى بن موسى بن تمام بن حامد بن يحيى بن محمد بن عثمان بن علي بن علي بن أبي طالب، the most famous scholar of his age, and the father of 'Abdalwahhâb as Subkî (d. A. H. 771 = A. D. 1370, see Lib Cat, vol. xii, No 766). He composed a number of works on different branches of Islamic learning, of which seventeen (including the present work) are enumerated in Brock, vol. ii, p. 87. He was born in Subk, A. H. 683, where he studied under his father and some others. He left his native place for Cairo, where he studied under distinguished scholars, and received spiritual training from Ibn 'Atâ' (d. A. H. 709 = A. D. 1309, see No 899 above). In A. H. 704 he visited Alexandria, where he studied for about three years, and in A. H. 707 he attended lectures of different scholars in Syria. He then returned

to Cairo where he worked first as a professor in the Mansuriyah Madrasah and afterwards as the head professor in the Jam'at Tulun. In A.H. 739 on the death of Jalal Qazwini he was appointed by King Malik Nasir (A.H. 709-711 = A.D. 1309-1310) to succeed him as Chief Justice of Syria. This office he vacated in A.H. 742 to become Principal of the Dar al Hadis Ashrafiah in Damascus where the present MS was studied under the author in A.H. 745. (See note quoted below.) He afterwards held the post of Principal of the Dar al Hadis Ashrafiah in Syria. In A.H. 746 he was reappointed Chief Justice of Syria and held this post till Ramadan A.H. 750 when on account of his serious illness he was obliged to resign it and returned to Cairo where he died in A.H. 760 = A.D. 1359. See for his life and works Isfahani fol 104. Ibn Mulaqqin fol 209. Ad Durar al Kaminali vol II fol 35-41. Broel loc cit.

Beginning —

الحمد لله الذي من علينا برسوله
إمام العلم

The quotations made by the author from other works are invariably from reliable copies of the work such as autograph copies, copies bearing the autograph notes of the author, copies studied by or transcribed by scholars. In this connection he mentions specially an autograph copy of *Itisaf az Zahir* by Abul Fuzalan (d. A.H. 613 = A.D. 1213 see Lib. Cat. vol V part II p. 48) which was in his possession thus —

سكدا اورده ابوالمعنى
في كتاب استجاب الرازي وهو عدى
نسخه ٤٥٠

He also refers to a copy of *Tarikh al Ibn al Astar* transcribed by Barzali in 80 volumes (two volumes of which transcription are found in the Library see Hand list No 2470-1) thus —

ورأيت في جامع ابن سكر بنسخه أبي سعد الله التبرالي

The present copy of *Shif al Asqam* was transcribed by one Muhammad bin Ahmad for the collection of Muhammad bin Ahmad at Famukhi (d. A.H. 746 = A.D. 1347 see Ad Durar al Kaminali vol II fol 234).

The following note at the end tells us that it was compared with the autograph copy in A.H. 740 —

بلع ، هذه النسخة مقابلة باصل مصنفها وصحة ، بحمد الله حسنة ،
 الامكان ، و كان القراع من ذلك في اليوم العاشر من جمادى الاولى سنة
 اربعين و سعمائة *

This is followed by another note, telling us that the present MS was again compared with the autograph copy, while it was being studied under the author ثم قول ثانياً حالة السماع باصل مصنفه ادام الله بركته This note is based on the Sanad quoted below, dated the Madrasah 'Âdiliyah of Damascus, A H 740, and written by Muhammad bin 'Alî bin Sa'id al Ansâî (d A H 752=A D 1353, see Ad Durar al Kâminah, vol 11, fol 377), who says that he and Muhammad bin Ahmad at Tanukhî, the owner of the copy mentioned above, studied the present work under the author in a joint sitting, held in that year, and attended by a group of scholars, which included the author's son, Husain bin 'Alî (d A H 755=A D 1356, see Ad Durar al Kâminah, vol 1, fol 384) An Ijâza was granted by the author to all who attended the sitting

الحمد لله الذي حمدا يوازي نعمه و يكافئ مريدته و بعد فقد
 سمع هذا الكتاب الموسوم بسعاء الاسعاف على مؤلفه شيخنا و سيدنا الامام
 العالم ولي الله فاضى العصاة ... سيد الكفاة و المحدثين انى
 الحسن على بن سيدنا عدد الكافى براءة محمد بن عدد
 الرحمن السامعى صاحب ، هذه النسخة محمد بن احمد بن
 محمد التوحى الكندلى و الامام العالم الفاضل الاوحد ابو الطيب ،
 الحسين بن سيدنا المسمع فسح الله تعالى في مدتهما و محمد
 بن على بن سعد الانصاري و داخطة ... و صرح و يد ، في خمسة
 مجالس سنة اربعين و سعمائة بالمدرسة العادلية بدمشق ،
 المكروسة و احرار المسمع فسح الله في مدته لمن سمع هذا الكتاب او بعضه
 جميع ما يجوز له روايته *

The above Sanad is attested by the author himself, thus

صحيح ذلك و كتبه ، على بن عدد الكافى السكى *

The Sanad is followed by an autograph note of the author's second son, 'Abdalwahhâb, the famous author mentioned above, in which he

says that Iṣ and Muhammad bin Iṣāq Salsāl (*d* A H 760 = A D 1358 see *Ad Durar al Kaminah* vol II fol 428) studied the first four chapters of the work in the Dir al Hadīḡ Al-Ḥirafiyah in Damascus —

مرآة من اهل سدا و هو شعرة السعامة الى الدار الرابع على
مؤلفه سدي و والدي احسن الله الله
أحرشامي مص الا هم سده ن ليعنى وسعمانه سمع سمس
الدين محمد بن عيسى الا الى مدار العبد الشرفه بدمشق المم س
و ابو نصر سعد ابو عث بن على بن سعد الكاكي السكي السدي
كل الله له •

Written in good Naskh Not dated but transcribed in or before A H 715 the year in which the present copy was studied

I oll 1-12 and 61-69 are additions written in a later hand •

Only one other MS copy of the work is known to us viz Ḥafsiyah Library No 39 but the work was printed in the Dar al Ma'arif of Hyderabad in A H 1306

No 908

fol 120 lines 21 size $8\frac{1}{2} \times 0 \ 6 \times 3\frac{1}{2}$

الارشاد و الطرير

AL IRSHĀD WA AT TATRIZ

A work on Sufism treating of the virtues of reciting the Qur'an and repeating prayers together with a description of the supernatural powers contained in those prayers The work contains in all nearly 1 000 verses of which 333 are borrowed from other Sufi works and the rest are composed by the author himself The work is based on the Qur'an Hadīḡ and sayings of the Sufis The author quotes about 200 Hadīḡ transmitted to him by his Shaikh Raddīdīn at Tabarsī (*d* A H 722 = A D 1322 see Lib Cat vol I part I p 176) The work ends with 7 Qasidas The first three are in praise of the Prophet the 4th and the 5th are in praise of the Sufis while the last Qasida is in praise of Islamic dogmas enumerated by the author and is designated by the author Shamsul Iman fi Tawhīd ar Raḥman Wa Aqīdat u Ahl Haqq wa Al Iqan سمس الانمان في توحيد الرحمن وعقيدة اهل الحق والانسان The work is divided into 10

Bâb The contents of the work are fully described in Berlin, No 8801

Author 'Afifaddîn 'Abdallâh bin As'ad bin 'Alî bin 'Sulaimân al Yâfi'i Ashi Shâfi'i ربيع الدين عبد الله بن اسعد بن علي بن سليمان اليافعي الشافعي, a prominent Sûfî scholar, historian and author of the 8th century A H He belongs to the Himyarî tribe of Yaman, and was born in Yaman, A H 698, where he studied in a Madrasah of Yaman the Qur'anic branches of learning under Jamâladdîn Abû 'Abdallâh Muhammad bin Ahmad (d A H 748=A D 1347, see the present author's *Mir'ât al Janân*, fol 458^b), a distinguished teacher of this subject Afterwards he turned his attention to Sûfism, and adopted the Sûfî 'Alî bin 'Abdallah at Tawâshi (d A H 748=A D 1347, see *Mir'ât al Janân*, fol 459) as his spiritual *Shaykh* In A H 718 he left Yaman for Mecca and Medina, where he studied for six years, and from time to time attended the sittings held by the Sûfis of those places.

Early in A H 724, he left Arabia in order to visit such places as Damaseus, Jerusalem and Cairo, where, as we are told by his biographers, he received both literary and spiritual training from eminent Sûfis, who granted him Sanads of scholarship and Sûfism He was also presented with *Khirqas* by several Sûfis The last of these was presented to him by 'Izzaddîn, a presentation referred to in our author's *Mir'ât al Janân*, fol 453^b, in the following words

وكان آحرص الدين شيخ عرالدین . Thereafter our author returned to Mecca, where he devoted himself to giving training in mysticism to his novices, and in composing his works In all 13 works of the author are enumerated in Brock, vol II, p 177, of which *Mir'ât al Janân*, which has recently been printed at the Dâ'irat al Ma'ârif Press, Hyderabad, is a standard historical work He died in Mecca, A H 768=A D 1366 For his life and works see Ibn Mulaqqm, fol 308, Isnawî, fol 405, Ad Durar al Kâminah, vol I, fol 511, Nafahât, 681, Safinat al Awhyâ, p 68, preface by Sir E Denison Ross to his Calcutta edition of *Marham al 'Ilal* Brock, *loc cit*, tells us in a footnote that, according to *Tabaqât* of Qâdî Shuhba 'Afifaddîn, our author died in A H 778, but in our copy of this *Tabaqât*, fol 152 (see Hand-list, No 2455), the date of his death is indicated as follows ثمان وستين و سعمائة, i e, 768 We may suppose either that Brockelmann read the words ثمان وستين (68) as ثمان و سعين (78), or that the scribe of the copy of the *Tabaqât* to which he referred, transcribed the date wrongly سعين The weight of authority among the biographers mentioned above is in

favour of A H 768 and we may safely reject the dato A H 767 given by Subkī in *Tabaqat* vol vi p 103 and the dato A H 771 given by Haḡ ḡhāl vol iii p 171. The author of *Mir at al Asrar* a big biographical work on the Sufis in Persian mentions the author on fol 485 and tells us that he failed to trace the dato of his death.

Beginning —

الحمد لله الذى عمل العفول من ادراك دانه
و د د هذا كتاب
ل على عشرة ادواب و سمعها الارصاد و الطرير الح

For other copies of the work see Berlin Nos 8801 2 Asafiyah Library No 719

Written in fair Naskḥ Dated A H 1073

No 909

fol 156 lines 26 size 10×6 8×4

RAUD AR RIYĀHĪN FĪ HIKĀYĀT AS SĀHHIN

ررر الرناحس فى حكايات الصالحين

The following is an alternative title of the work *Nuzhat al Uyun an Nawazir* برعة العىن الواطر Both titles are given by the author himself in the preface.

The present work is a collection of 500 anecdotes of the Sufis and pious men chiefly taken from the works of the following authors (i) Gazḡālī (see No 833 above) (ii) Qushairī (see No 828 above) (iii) Abu Abdallah Muhammad bin Ibrahim al Jīmī (iv) Ibn Ata ash Shadīlī (see No 899 above) (v) Abul Abbas Ahmad bin Ata al Qastallānī (vi) Shihabuddīn As Suhrawardī (see No 860 above) (vii) Ibn Jawzī (see Lab Cat vol x No 512) (viii) Abu Muhammad Abdallah Ibn Qudamah al Maqdisī (see No 857 above) (ix) Abu l Layḡ as Samarqandī (see No 821 above) (x) Abu Ahmad bin Ah commonly called Ibn al Arabī. Most of the anecdotes begin with the name of the narrator but some are anonymous and begin with the words عن بعض الصالحين or عن بعض العفراء (from a certain faqīr or saint). These anecdotes for the most part record instances of the supernatural powers manifested by the Sufis and draw a lesson from each regarding mystical principles and practices. The author in the preface tells us that he

composed the present work, having noted the view frequently expressed by reliable Sûfis that anecdotes of this nature serve as a help and encouragement to novices in their progress in 'spiritual learning'. Besides these anecdotes, the work contains a Muqaddimah, Khâtimah and Khâtimat al Khâtimah. The Muqaddimah is divided into the following two *Fasl*, in the first of which the author enumerates the virtues of the Sûfis, and in the second upholds the validity of the supernatural powers manifested by them —

I foll 2-10^a, الفصل الاول من المقدمة في شيء من مسائل الاولياء و الصالحين و الفقراء *

II foll 10^b-14, الفصل الثاني في اثبات كرامات الاولياء و السادة الصوفية -

The Khâtimah, like the Muqaddimah, consists of two *Fasl* the first of which contains a refutation of those who question the genuineness of anecdotes of this nature, while the second contains a statement of important dogmas of the Sûfis. The Khâtimat al Khâtimah contains four Qasidas in praise of the Prophet. Both the Khâtimah and the Khâtimat al Khâtimah are wanting in the present copy.

From the details of its subject matter given above, it will be clear that this is a work on Sûfism, as it is noted in Râmpûr, No 155, and Âsafiyah, No 73, and not a work on Ethics, as described in Berlin, No 8804, nor a biographical work, as described in India Office, No 708, and Paris, No 2040.

Beginning

الحمد لله المعروف... الموصوف... بالكمال في الارل اما بعد فاني
لما كدت... محباً للاولياء... ومولعاً بكلامهم وحكاياتهم في كدت... الحكائي
والدقائق هذ الكتاب روض الربانيين في حكايات الصالحين و لعدته برهه
العنون المواطن... اتخذته و جمعته و العته عن كدت... عديدة لائمه كدار مدهم
..... وعمر هولاء العسرة و اودعته حمسائه و خمس و سول
مدنها و سلان لمقدمه و سلان لخاتمه و وصل لخاتمه الخاتمه الحكايات
عن الاولياء و الصالحين... يتمتع بها الرهاد و العباد و تقوى بها فلوب
المريدين كما روينا عن تاج العارفين... انى الفاسم الجمد
فعال الحكايات جمد من جنود الله تقوى بها فلوب المريدين *

Author³ Afifaddīn Abdallāh bin Asad bin Alī bin Sulaimān al Yafī : عبد الله بن اسعد بن علي بن سليمان اليافي . He died in A H 768 = A D 1366 see No 908 above

The work was printed in Bulaq A H 1280 and again in Cairo A H 1307

The main portion of the MS viz foll 1-126 is written in fair Naskh. The MS is not dated but as will appear from the note quoted in the next paragraph it must have been transcribed before A H 940. One Qadī Qasīm bin Alaaddīn had foll 127-156 transcribed and added to the MS in A H 1001 by the scribe Ismā'īl bin Hasan al Amī

The following note on the title page written in the Turki language tells us that the MS was formerly in the possession of Kamalpashazada a famous scholar of Turkeiy who died in A H 940 = A D 1533 see Brock vol II p 449 —

” ارمان کمال ناسازده سنده الرحمة جمع کندله ربع حکمت ممکن
اولمدی بلد مکة سلم بملک امنس افعی دکل .

Another note on the title page indicating both the title of the work and the author's name runs thus —

هذا الكتاب المسمى بروض الرباح فی حکایات الصالحین و لعله
برهه العبرین البواظر مما ألعه السبع الناعمی .

This is followed by an autograph note of Sufī Alī Albar al Maududī the author of a Persian commentary on Nafahat (see Lab Cat vol II No 208) and a Sufī of the 12th century A H who tells us that the MS was for some time in his possession viz صارفی ملک
العصر علی اکبر المودودی

No 910

foll 83 lines 1, size $7\frac{1}{2} \times 5$ $4 \times 2\frac{1}{2}$

زبدة الصوف

ZUBDAT AT TASAWWUF

An autograph copy of an exceedingly valuable work on the principles theories and technical terms of Sufism and asceticism divided into the following 88 short *Bab*. The present copy is believed to be unique —

- 1 foll 6^b-7^b * الباب الأول في الأول و السابق و الابد و الحاتمة *
- 2 foll 7^b-10^a الباب الثاني في التوحيد و الموحد
- 3 foll 10^a-12^a الباب الثالث في المعرفة و العارف و العرف بين العلم و المعرفة *
- 4 foll 12^a-13^a الباب الرابع في اسم التصوف *
- 5 foll 13^a-14^a * الباب الخامس في اصول مذهب الصوفية و علومهم *
- 6 foll 14^b-16^a الباب السادس في اصول التصوف و الصوفي و بركة الدخول في التصوف و الصلوة مع الصوفية *
- 7 foll 16^b-17^a * الباب السابع في المصنفين بالصوفية و بطريقتهم *
- 8 foll 17^b-18^b الباب الثامن في الملامتية *
- 9 foll 19-20 * الباب التاسع في الاولياء و علاماتهم و بركة وجودهم *
- 10 foll 21-22^a * الباب العاشر في الكرامات و حوف الاولياء باظهارها *
- 11 foll 22^b-23^a * الباب الحادي عشر في اظهار الكرامات و كثرتها *
- 12 foll 23^b-23^b الباب الثاني عشر في ذكر كرامات الكبريين على اوليائه *
- 13 foll 24^a-24^b * الباب الثالث عشر في الاعداء من الكرامات و هي في معانيها *
- 14 foll 24^b-27^a * الباب الرابع عشر في الدعوى و المكرو الاستدراج *
- 15 foll 27^b-28^a * الباب الخامس عشر في الرجو و الابتلاء و الية الله *
- 16 foll 29-30^b * الباب السادس عشر في القوة و الابانة *
- 17 fol 30^b * الباب السابع عشر في المحاسبة *
- 18 fol 31^a * الباب الثامن عشر في التفكير *
- 19 fol 31^b * الباب التاسع عشر في الامتناع *
- 20 fol 32 * الباب العشرون في المعاهدة و الرياضة *
- 21 fol 33^a * الباب الحادي والعشرون في السماع *
- 22 foll 33^a-35^a * الباب الثاني والعشرون في الحزن و البكاء *
- 23 foll 35^b-37 * الباب الثالث والعشرون في الخوف و الشهية و البكاء و الاشفاق و التسويع *
- 24 fol 38 * الباب الرابع والعشرون في الرجاء *
- 25 foll 38^b-39^a * الباب الخامس والعشرون في التقوى *
- 26 foll 39^a-39^b * الباب السادس والعشرون في الورع *
- 27 foll. 39^b 10^a * الباب السابع والعشرون في الزهد *

28	fol 40 ^b	الباب الخامس والعشرون في الرعا *
29	fol 41 ^a -41 ^b	الباب التاسع والعشرون في المرافعة *
30	fol 41 ^b -42 ^a	الباب الثلاثون في العدد والعدد *
31	fol 42 ^b -43	الباب الحادي والثلاثون في العزيمة *
32	fol 43 ^b -44	الباب الثاني والثلاثون في الإخلاص *
33	fol 44 ^b	الباب الثالث والثلاثون في الاستقامة *
34	fol 45	الباب الرابع والثلاثون في التوكل *
35	fol 45-46	الباب الخامس والثلاثون في الدعوى *
36	fol 46-46	الباب السادس والثلاثون في النجدة *
37	fol 46 ^b -47	الباب السابع والثلاثون في التمسك *
38	fol 47 ^b -48 ^a	الباب الثامن والثلاثون في الصبر *
39	fol 48-48 ^b	الباب التاسع والثلاثون في الرضاء *
40	fol 48 ^b -49	الباب العاشر والثلاثون في السكر *
41	fol 49 ^b -50	الباب الحادي والأربعون في الخفاء *
42	fol 50 ^b -50 ^b	الباب الثاني والأربعون في الصدق *
43	fol 50 ^b	الباب الثالث والأربعون في الإنكار *
44	fol 51-51 ^b	الباب الرابع والأربعون في الكف *
45	fol 51 ^a -52 ^b	الباب الخامس والأربعون في التواضع *
46	fol 52-52 ^b	الباب السادس والأربعون في العفة *
47	fol 53-53 ^b	الباب السابع والأربعون في الانسحاب *
48	fol 53-54	الباب الثامن والأربعون في الإرادة *
49	fol 54-54 ^b	الباب التاسع والأربعون في الآداب *
50	fol 54 ^b -55	الباب الخمسون في النفس *
51	fol 55 ^b -56	الباب الحادي والخمسون في القرب *
52	fol 56-56 ^b	الباب الثاني والخمسون في الانس *
53	fol 56 ^b -57	الباب الثالث والخمسون في الذكر *
54	fol 57 ^b -58	الباب الرابع والخمسون في الفقر *
55	fol 58-58 ^b	الباب الخامس والخمسون في العنى *
56	fol 58 ^b -60	الباب السادس والخمسون في المرد والمعاد *
57	fol 60-60 ^b	الباب السابع والخمسون في الإحسان *
58	fol 60 ^b -62	الباب الثامن والخمسون في العلم والعلماء والمعاملين بالعلم *

- 59 fol 62^b الباب الخامس والعشرون في العلم اللدني *
- 60 fol 63^a الباب السدون في العلم المصنوع *
- 61 foll 63^a-64^a الباب الحادي والسدون في علم النفس وعنى
اليقن وحق النفس *
- 62 foll 64^b-65^a الباب الثاني والسدون في الحكمة *
- 63 fol 65 الباب الثالث والسدون في الصنعة *
- 64 foll 65^b-66^a الباب الرابع والسدون في العراصة *
- 65 fol 66^a الباب الخامس والسدون في السكنة *
- 66 fol 67^a الباب السادس والسدون في الطهارة *
- 67 fol 67^b الباب السابع والسدون في الشهوة *
- 68 fol 68^a الباب الثامن والسدون في المحبة *
- 69 fol 68^b الباب التاسع والسدون في العبرة *
- 70 fol 69^a الباب العاشر في السوق *
- 71 foll 69^a-71^a الباب الحادي والسدون في الواحد والواحد
والوحد *
- 72 fol 71^a الباب الثاني والسدون في السرور *
- 73 fol 71^b الباب الثالث والسدون في السر *
- 74 fol 72^a الباب الرابع والسدون في النفس *
- 75 fol 72^b الباب الخامس والسدون في العربة *
- 76 foll 72^a-73^a الباب السادس والسدون في الحكمة *
- 77 foll 73^a-73^a الباب السابع والسدون في الشهادة *
- 78 foll 73^b-74^a الباب الثامن والسدون في المعاني والمعادنة و
المسامرة *
- 79 foll 74^a-74^b الباب التاسع والسدون في القدس والصلوة *
- 80 foll 74^b-75^a الباب العاشر في السكر والصحو *
- 81 foll 75^a-76^a الباب الحادي والثمانون في العيبة واليهود *
- 82 foll 76^a-76^b الباب الثاني والثمانون في التحلي والاسرار *
- 83 fol 76^b الباب الثالث والثمانون في الامثال والابعال *
- 84 fol 77^a الباب الرابع والثمانون في العناء والبقاء *
- 85 fol 77 الباب الخامس والثمانون في الحقيقة *
- 86 fol 78^a الباب السادس والثمانون في التحريد والتفريد *
- 87 fol 78^b الباب السابع والثمانون في الجمع والتفرقة *
- 88 foll 79-83 الباب الثامن والثمانون في الامثال *

The work is chiefly based on the sayings of the Sufis occasional reference being also made to the Qur'an Hadis and the sayings of the companions of the Prophet

Besides being a very useful manual of Sufism the present work is especially noteworthy because of the references which it contains to the views of individual Sufis on each of the points dealt with In all 100 reliable Sufis from the 2nd down to the 6th century A H are quoted in the present work and these are enumerated below in chronological order

SECOND CENTURY A H

- 1 Umar bin Abdal aziz (d A H 101=A D 719 see Mir at al Janan fol 50)
- 2 Hasan Basri (d A H 110=A D 728 see Mir at al Janan fol 55^b)
- 3 Qatadah (d A H 117=A D 735 see Mir at al Janan fol 61^b)
- 4 Ja far Sadiq (d A H 148=A D 765 see Mir at al Janan fol 77^a)
- 5 Sufyan Sawri (d A H 161=A D 777 see Mir at al Janan fol 88^a)
- 6 Ibrahim Adham (d A H 161=A D 777 see Nafahat p 45)
- 7 Abdallah bin Mubarak (d A H 181=A D 797 see Mir at al Janan fol 97^b)
- 8 Fud'ul bin Iyad (d A H 187=A D 802 see Nafahat p 41)
- 9 Sufyan bin Uyaynah (d A H 198=A D 813 see Al Lawaqih fol 57)
- 10 Hudayfa Marisi a Sufi of the second century A H who was a disciple of Ibrahim Adham (No 7 above) see Ar Ri'wat of Qushayri fol 40 No 828 above

THIRD CENTURY A H

- 1 Abu Sulaiman bin Ahmad ad Darani (d A H 215=A D 830 see Ikhtiyar ar Rafiq fol 68 Yafii in Mir at al Janan fol 128^b gives the date of his death as A H 205)
- 2 Abu Nasr Bishr Hafsi (d A H 227=A D 841 see Nafahat p 53)
- 3 Ahmad Ibn Abi l Hawari (d A H 230=A D 844 see Nafahat p 72)
- 4 Abu Abdarrahmān Hatim Asamm (d A H 237=A D 851 see Ikhtiyar ar Rafiq fol 45^b)
- 5 Abu Hamid Ahmad bin Khudrawaih (d A H 240=A D 854 see Ikhtiyar ar Rafiq fol 15)
- 6 Haris Muhasibi (d A H 243=A D 857 see No 820 above)

- 7 Abû Turâb 'Askarî an Na^ḥhabî (*d* A H 245=A R 859, see *Ikhtiyâr* ar Rafîq, fol 70^b)
- 8 Dun Nûn Mîsrî (*d* A H 246=A D 860, see *Ikhtiyâi* ar Rafîq, fol 53^b)
- 9 Sarî as Saqtî (*d* A H 253=A D 867, see *Ikhtiyâr* ar Rafîq, fol 57^a)
- 10 Yahyâ bin Mu'âd (*d* A H. 258=A D 871, see *Nafahât*, p 62)
- 11 Ahmad bin 'Âsim al Antâkî, a contemporary of Hâris Muhâsibî (No 6 above)
- 12 'Abdallâh bin Khubaiq, the Shaikh of Fath al Kushshî, who died in A H 273, see *Ikhtiyâr* ar Rafîq, fol 55^b
- 13 'Abû Yazîd Bastâmî (*d* A H 261=A D 874, see *Ikhtiyâr* ar Rafîq, fol 66^a)
- 14 Abû Hafs Haddâd (*d* A H 264=A D 877 see *Nafahât*, p 64)
- 15 'Abû 'Usmân Sa'îd al Hîrî (*d* A H 268=A D. 881, see *Ikhtiyâi* ar Rafîq, fol 60^b).
- 16 Shâh Shujâ' al Kirmânî (*d* A H 270=A D. 883, see *Nafahât*, p 95)
- 17 Hamdûn al Qassâr (*d* A H 271=A D 284, see *Nafahât*, p 67)
- 18 Muhammad bin Qassâb (*d* A H 275=A D 888, see *Ikhtiyâr* ar Rafîq, fol 95^b)
- 19 Sahl bin 'Abdallâh (*d* A H 283=A D 896, see *Ikhtiyâr* ar Rafîq, fol 58^b)
- 20 Abû Sa'îd al Khariâz (*d* A H 286=A D 899, see *Nafahât*, p 81)
- 21 Abû Hamza Muhammad bin Ibrâhîm (*d* A H 289=A D 901, see *Ikhtiyâr* ar Rafîq, fol 98^a)
- 22 Muhammad bin 'Alî at Turmûdî, a Sûfî of the 3rd century A H, who attended sittings under Shaikh Ahmad bin Khidrawaih (No 5 above)
- 23 Abû 'Alî al Jûzjânî, a contemporary of Muhammad bin 'Alî at Turmûdî (No 20 above)
- 24 Muhammad bin Ya'qûb al Farâhî, a Sûfî of the third century A H, see fol 30^b where it is stated that he asked certain questions in person of Hâris Muhâsibî (No 6 above)
- 25 Abû Fadl al Makkî, one of the Shaikhs of Junaid Bagdâdî (No 34 below)
- 26 Ibrâhîm al Khawwâss (*d* A H 291=A D 903, see *Nafahât*, p 153)

27 Abu Ahmad al Qalansi He died some time after A H 290
=A D 902 see Nafahat p 121

28 Abu l Hasan Ahmad bin Muhammad an Nuri (d A H 295=
A D 907 see Ikhtiyar ar Rafiq fol 20^b)

29 Muhammad bin Hamid at Turmudi a Sufi of the 3rd cen-
tury A H who in early life attended the sittings of Ahmad bin Khid
rawaih (No 5 above)

30 Abu Bakr Muhammad al Warrāq a disciple of Muhammad
bin Ali at Turmudi (No 22 above) See Ikhtiyar ar Rafiq fol 107^a

31 Muhammad bin Alyan an Nasawi a disciple of Usman al
Hiri (No 15 above) See Nafahat p 247

32 Tahir al Maqdisi a Sufi of the 3rd century who attended
sittings under Yahya bin Jalla (d A H 258=A D 871 see Ikhtiyar
ar Rafiq fol 77^a)

33 Abu Bal' Umar bin Sarun a Sufi of the 3rd century A H
who in early life attended the sittings of Dun Nun Misri (No 8
above)

34 Junaid Bagdadi (d A H 297=A D 909 see Nafahat p 89)

35 Ali bin Sahl a Sufi of the 3rd century A H a contempor-
ary of Junaid Bagdadi see Nafahat p 115

36 Abu Bakr az Zaqqaq a Sufi of the 3rd century A H a con-
temporary of Junaid Bagdadi see Nafahat p 108

37 Abu Abdallah as Sijzi a Sufi of the 3rd century A H who
in early life attended sittings under Abu Hafs al Haddad (No 14
above)

38 Mamshad ad Dinawari (d A H 299=A D 911 see Ikhtiyar
ar Rafiq fol 94^a)

4th CENTURY A H

1 Ruwaim bin Ahmad (d A H 303=A D 915 see Ikhtiyar ar
Rafiq fol 54^b)

2 Abu l Khur Habs^hi (d A H 303=A D 915 see Nafahat
p 23^o)

3 Yusuf bin Husain ar Razi (d A H 303=A D 915 see Naf-
ahat p 108)

4 Ahmad bin Yahya al Jalla (d A H 306=A D 918 see
Ikhtiyar ar Rafiq fol 24^b)

5 Ibrahim bin Shaibani (d A H 307=A D 919 see Nafahat
p 241)

6 Husain bin Mansur al Hallaj (d A H 309=A D 921 Ta rikh
Guzida p 166)

7 Abu Muhammad Ahmad bin Ahmad al Jurani (d A H 311=
A D 923 see Ikhtiyar ar Rafiq fol 22)

- 8 Bunân bin Ahmad bin Hammâl (*d* A H 316=*A* D 928, see *Ikhtiyâr ar Rafiq*, fol 33^b)
- 9 Muhammad bin Fadl (*d* A H 319=*A* D 931 see *Ikhtiyâr ar Rafiq*, fol 102^a)
- 10 Abû Bakî Muhammad bin Mûsâ al Wâsîti (*d* A H 320=*A* D 932, see *Nafahât*, p 196)
- 11 Abû 'Umar ad Dimâshqî (*d* A H 320=*A* D 932, see *Nafahât*, p 175)
- 12 Abu'l Hasan Muhammad bin Sa'd He died after A H 320=*A* D 941, see *Nafahât*, p 195
- 13 Abû Bakî Muhammad bin 'Alî al Kattân (*d* A H 322=*A* D 934, see *Ikhtiyâr ar Rafiq*, fol 95^b)
- 14 Abû Alî Ahmad bin Muhammad ar Rûdbâî (*d* A H 322=*A* D 934, see *Ikhtiyâr ar Rafiq*, fol 18^a)
- 15 Abû Ishâq Ibrâhîm al Qassâr (*d* A H 326=*A* D 937, see *Nafahât*, p 184)
- 16 Abû Muhammad 'Abdallâh al Murta'ish (*d* A H 328=*A* D 939, see *Ikhtiyâr ar Rafiq*, fol 74^b)
- 17 Abû Ya'qûb as Sûsî, the *Shaykh* of An Nahrajûrî (No 21 below) See *Nafahât*, p 144
- 18 Abû Bakr Muhammad bin Ahmad bin Sa'dân, a Sûfî of the 4th century A H, a contemporary of Abû 'Alî ar Rudabârî (No 13 above)
- 19 Muhammad bin Ahmad al Basî, a contemporary of Abû Muhammad al Jurairî (No 7 above), from whom he received instruction, see present MS, fol 14^b
- 20 'Abdallâh ar Râzî, a Sûfî of the 4th century A H, who received instruction from Abû Muhammad al Jurairî (No 7 above) See *Ikhtiyâr ar Rafiq*, fol 22^a
- 21 'Abdallâh bin Manâzil (*d* A H 329=*A* D 940, see *Ikhtiyâr ar Rafiq*, fol 78^b)
- 22 Abû Ya'qûb bin Ishâq an Nahrajûrî (*d* A H 330=*A* D 941, see *Ikhtiyâr ar Rafiq*, fol 28^b)
- 23 Abû Tâhîr bin 'Abdallâh al Abharî (*d* A H 330=*A* D 941, see *Nafahât*, p 207)
- 24 Abû 'Abdallâh al Khafîf (*d* A H 331=*A* D 942, see *Nafahât* p 263)
- 25 Abû Bakî Ja'far bin Yûnus ash Shibli (*d* A H 334=*A* D 945, see *Ikhtiyâr ar Rafiq*, fol 51^b)
- 26 Abû Bakî Muhammad bin Ibrâhîm as Sûsî (*d* A H 336=*A* D 947, see *Nafahât*, p 216)

- 27 Abu Sa'id Muhammad bin Ahmad al A'rabī (*d* A H 340 = A D 951, see *Nafahat* p 247)
28. Abu l Abbas Ahmad bin Muhammad ad Dinawari (*d* A H 340 = A D 951 see *Nafahat* p 161)
- 29 Abu Bakr at Tamastani He died some time after A H 340 = A D 951 see *Ikhtiyar ar Rafiq* fol 12^a
- 30 Abu Ja'far al Hadda (*d* A H 341 = A D 952 see *Nafahat* p 266)
- 31 Abu l Qasim Muhammad bin Ibrahim al Halim (*d* A H 342 = A D 953 see *Nafahat* p 139)
- 32 Abu Umar Muhammad bin Ibrahim az Zujaji (*d* A H 348 = A D 959 see *Ikhtiyar ar Rafiq* fol 102^a)
- 33 Ja'far bin Muhammad al Khulladi (*d* A H 348 = A D 959 see No 82^a above)
- 34 Bunder bin Ifusain (*d* A H 353 = A D 964 see *Nafahat* p 252)
- 35 Hisham bin Abdan a Sufi of the 4th century A H who received instruction from Abdallah al Khafif (No 24 above)
- 36 Abu l Hasan bin Hind a Sufi of the 4th century A H who also received instruction from Abdallah al Khafif See *Nafahat* p 240
- 37 Abu Umar Isma'il bin Nujaid (*d* A H 360 = A D 976 see *Nafahat* p 253)
- 38 Abu l Qasim Ja'far bin Ahmad bin Muhammad al Muqri (*d* A H 368 = A D 978 see *Nafahat* p 303)
- 39 Ahmad bin Ata' ar Rudabari (*d* A H 369 = A D 979 see *Ikhtiyar ar Rafiq* fol 19)
- 40 Abu l Abbas an Nihawandi a disciple of Ja'far al Khulladi (No 33 above) See *Nafahat* p 170
- 41 Abu l Husain Ali bin Ibrahim al Husri (*d* A H 371 = A D 981 see *Nafahat* p 259)
- 42 Abu l Qasim Ibrahim bin Muhammad an Nasirabadi (*d* A H 372 = A D 982 see *Nafahat* p 256)
- 43 Abu Usman Sa'id al Magribi (*d* A H 373 = A D 983 see *Nafahat* p 97)
- 44 Abu Nasr as Sarraj (*d* A H 378 = A D 988 see No 82^a above)
- 45 Abu l Qasim Ja'far bin Muhammad ar Razi (*d* A H 378 = A D 988 see *Ikhtiyar ar Rafiq* fol 38^b)
- 46 Muhammad bin Ishaq al Kalabadi (*d* A H 380 = A D 990) the author of *Fa arruf* see Brock vol 1 p 438

47 Abû 'Abdallâh as Sabîfî, a Sûfî of the 4th century A H ; see Nafahât, p 182

5TH CENTURY A H

1 Abû 'Alî ʾad Daqqâq (*d* A H 405=A D 1014, see Nafahât, p 329)

2 Abû 'Abdarrahmân as Sullamî (*d* A H 412=A D 1021, see Nafahât, p 352)

3 ' Abu'l Qâsim al Qushairî (*d* A H 465=A D 1072, see No 828 above)

4 ' Abdallâh al Ansârî (*d* A H. 481=A D 1088, see No 831 above)

6TH CENTURY A H

1 Abû 'Abdallâh al Qurashî (*d* A. H 599=A D 1202, see Nafahât, p 623)

Author Muhammad bin Hindû Shâh bin Muhammad ad Dâmi-gânî, محمد بن هندو شاه بن محمد الدامغانى Neither the author nor the work is mentioned in any catalogue

The colophon, which was badly worm-eaten, has now been fully deciphered, after removal of the paper pasted over certain portions of it, and is quoted in extenso below From this we learn that the present MS is an autograph copy of a work, completed in A H 778 by Muhammad bin Hindû Shâh bin Muhammad ad Dâmi-gânî, in Nauriz, a town in the province of Shabânkâra (in Persia)

تم الكتاب المستطاب المسمى بردة التصوف ، على يد جماعة اصعبه ، عباد
 لله الحكيم محمد بن هندو شاه بن محمد الدامغانى عمر الله له و لواذيه
 و لجمع المؤمنين و المؤمنات حرره فى السادس من شهر رمضان المبارك ،
 سنة ثمان و سبعين و سعمائة ببلده بدير من اعمال شادكاره حامدا لله تعالى
 و مصلئاً على رسوله صلى الله عليه و سلم *

A note on the title-page, written by some one unknown, but evidently (from the use of the phrase عبي عنه) a contemporary of the author, confirms the statement as to the authorship of the work contained in the colophon, and tells us that one Shamsaddîn Muhammad ad Dâmi-gânî is the author of the present work This note runs as follows

ردة التصوف ، و ارشاد سلوك ، التعر ، للسندخ الامام العلامة

شمس الدين محمد الدامغانى عبي عنه *

Our works of reference do not provide us with any account of the author but on referring to a commentary called *Ash Shamsiyyah* (see Hand list No 2634/2 another copy being mentioned in Curo vol II p 38) on the *Aqid* of Adud (*d* A H 756 = A D 1355) we find that in the preface which is written by a contemporary of the commentator as well as in the scribe's colophon dated A H 1119 the authorship of the commentary is ascribed to one *Shamsaddin Muhammad ad Damigani* who we are told was a Minister and a pupil of Qadi Adud the author of the text

The scribe's colophon runs thus —

تم شرح عقائد عسدى من مؤلفات المولى الاعظم مولانا ابدكار المله
والدين محمد الدامغانى قدس الله سره باطعه من بلاسد المله
الاس *

The preface runs as follows —

* وسندها بالعقاد اذ لعمريها بافراج سمس تلك التحال
صاحب المعس القدسه ذكر العصلين العلميه والعلميه اعنى
الصاحب الاعظم و دستور العلم اربع وزراء الرمال مرمى العصر والاول
مقوى فصول الدهر بالعدل والاحسان اى الدانى سمس المله والدين
محمد الدامغانى *

It is probable that the author of the above mentioned commentary is identical with the author of the present work (*Zuhdat*). It may be noted in this connection that *Mujmal Fasihi* on fol 206^b tells us that Qadi Adud the teacher of *Shamsaddin* was a Qadi of *Shahr-i Kura* (واب مولانا ركن الدين والد فاضى عصد سناكاره) and we know that *Zuhdat* was composed in this same province. In the same work (*Mujmal Fasihi*) fol 211 an incidental reference is made to one *Shamsaddin ad Damigani* who is described as the brother in law of *Givaşaddin Muhammad* (*d* A H 764 = A D 1362) the famous Minister of Persia.

Beginning —

الحمد لله رب العالمين والصلوة والسلام على رسوله وآله وصحبه
اجمعين اما بعد فاني جمعت في هذا المختصر بتوفيق الله عز وجل طروا
معددا من كلمات مسانح الصوفيه في المعامات والاحوال سالكا به سبيل
الاحتصار لتيسر التحفظ على من رغب واراد وتوبه انوارا لتسهيل على ما
يريد من ذلك *

Three foll have been added at the beginning of the present work by one Sûfî Ahmad bin Jalâl, containing a quotation from At Takhîbîr, a rare work by Qushairî (see No 828 above) This quotation begins as follows

قال الامام المحقق ابو العباس القشيري في معنى اسمه العار لس
العبد ، من السيارة ، طلبوا ماء ليسربوا فوجدوا يوسه ، اما
العبد ، من عاصم ، المعرفة فوجد الله سبحانه وتعالى *

No. 911.

foll 46, lines 16, size $7 \times 5\frac{1}{2}$, $5\frac{1}{2} \times 4$

سمط الصدور و حاوية النور

' SIM'1' AS SUDÛR WA HÂWIYAT AN NÛR.

A very rare work, to which a brief reference only is made in Hâj Khal, vol III, p 618, in which are briefly expounded the important religious, mystical and moral duties, composed expressly for the use of novices

Author Taqîaddîn Abû Bakr bin 'Alî bin 'Abdallâh Aslî Shaibânî Al Mausilî Aslî Shâfi'î تقي الدين ابوبكر بن علي بن عبد الله الشيباني الموصلی السافعي, a scholar of the 8th century A H, chiefly known as a Sûfî He was born in Mausil, A H 734, and studied under his father and many others, his father, 'Alî, being the first Sûfî Shaikh to give him spiritual training Thereafter the author left his native place for Damascus, where he completed his studies under well-known scholars, and received spiritual training from certain Sûfis, of whom Yâfi'î (see No 908 above) is specially mentioned by his biographers From his biographers we learn that, in the beginning, Taqîaddîn established an equal reputation both as Sûfî and scholar, but love of mysticism led him to devote the greater portion of his life to mystical exercises, and he was popularly known as a Sûfî throughout Syria Later on, he visited Jerusalem, where he was warmly welcomed by King Saifaddîn az Zâhir (d A H 784 801=A D 1382-1398), who erected a monastery for him, where the king himself, nobles, Sûfis and scholars used to visit him and to attend his sittings Taqîaddîn, after performing Hajj (pilgrimage), used to live sometimes in Damascus and sometimes in Jerusalem, where he died

in A.H. 797-1394. He composed several works of which ten not including the present work are mentioned in Brock vol II p. 166. See for his works and life Ad Durar al Kaminah vol I fol 279. Tuhfat by Qadi Shuhra fol 113.

Beginning —

الحمد لله المتعاج العليم على الطول الم و الفصل العظم
اما بعد فعول السعير انوكير الموملى على الله عده شدة بدده ملنطة
مكتصرة لمريد عبادى دافس و فعول دما ان شاء الله تعالى الى خبر
انس ١٤ سمط الصد و حانه النور

Written in good Naskh Not dated apparently 9th century

A II Scribe ل البرقي السامي

An unsigned note on the title page runs thus —

كذب سمط الصدور و حانه الغور فألفق سيدنا و^{هـ} - ما الامام العالم
اعرف بالله الداعي الى الله المبني (١١ - ١) الفاسح بعداد الله تعالى
الدين ابي بكر بن علي بن عبد الله الموملي السنداني السريعي رحمه
الله تعالى *

It is evident from the handwriting that the scribe Isma'il az Zahrī is the writer of the above note and from the use of such terms as *سيدا* (my master) and *ابي* (my Shukh) and *رحمة الله* (applied only to the dead) we may infer that the scribe was a disciple and pupil of the author and that he wrote the above note after the latter's death.

From the following three notes on the title page we learn that the MS was at some time in the possession of (i) Ali al Arraf
 لم صار في يدي ابي ابراهيم (ii) Muhammad Tahir al-
 عبد الله الى مقبرته وعقبة محمد الطنبلي
 Muhammad Fadhil bin (iii) محمد فاضل ابن الشيخ
 شيخنا حميد ملك بفصل الله عنه الشيخ محمد فاضل ابن الشيخ حامد
 an Indian scholar for whom see No. 923 below

No. 912

foll 54, lines 19, size $7\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3$

حادي العلود ، الى لقاء المحبوب

HÂDÎ AL QULÛB ILÂ LIQÂ' AL
MAḤBÛB.

A rare work dealing briefly, from the religious and mystical points of view, with the meaning of Maut (death), with the pains of death, and the state of the dead until the end of the present world, also with the rewards and blessings of God enjoyed in Paradise. The author based his work on the Qur'ân, Hâdis and sayings of the Sûfis, with occasional references to the anecdotes of pious men. The author's object is to encourage the Muslim to bear cheerfully the pains of the world and especially the pains of death, which is the first stage of our journey to the next world and our enjoyment of the blessings of God in Paradise.

Author Nâsiraddîn Muhammad bin 'Abdaddâ'im bin Al Mîlaq ناصر الدين محمد بن عبد الدائم بن الميلاق, commonly called Abu'l Ma'âlî, a famous scholar and Sûfî of the Shâdîliyah order, who was born in A H 731. He was a favourite scholar of King Az Zâhir (A H 784-801 = A D 1382-1398), who appointed him Chief Justice of Cairo. Our author incurred the serious displeasure of the king, as a result of the judgment which he pronounced in a certain case against the latter's wishes and instructions, and was removed from his post. He afterwards acted as a Khatîb of the Madrasah Nâsirîyah of Cairo, where he died in A H 797 = A D 1394. See Ad Durar al Kâminah, vol II, fol 313, Raf' al 'Isr, fol 233, Husn al Muhâdarah, fol 266^a, Brock, vol II, p. 119, where three of his works, including the present work, are enumerated.

Beginning

الحمد لله مقدر الموت على عناية ... وسديته حادي القلوب الى

لقاء المحبوب *

Only two other copies of the present work are known, viz, Cairo, vol II, p 79, Rampûr, No 88

Written in fair Naskh Dated A H 933

No 913

fol 53 lines 19 size $7\frac{1}{2} \times 5\frac{1}{2}$ $5\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the preceding work beginning like the above
A note on the title page indicating the author's name as well as
the title of the work runs thus —

كتاب حادى العلوب الى لقاء المكنون تأليف الشيخ الامام الهادى
العباد الفرد معنى الى من مربي المريدن انى عند الله ناصر الدن
م د بن المولى السادى *

The scribe who does not reveal his name says in the following
colophon that in A H 1077 he transcribed the present MS from a
copy dated A H 1076 written by Aḡa Basnawī —

تم الكتاب بعون الله الوهاب من تاربخها عاشر شهر رجب
سنة اربع و ستين و الف اعاصوى و كان القراع من
يوم الى من المذرك داس سر حمدى الدانى من سمور
سنة ١٠٧٧ *

No 914

fol 07 lines 18 size 8×6 $6\frac{1}{2} \times 4\frac{1}{2}$

الاسرار عما حفى من الافكار

KASHF AL ASRÂR 'AN MÂ KHÂFIYA 'AN AL AFKÂR

A work containing the author's replies to seventeen questions
addressed to him relating to certain mystical and theological points
of doctrine The work is based on the Qur'an Hadîs and sayings of
the Sufis jurists and theologians

Author Shihab-uddîn Abul Abbas Ahmad bin Imad bin Yusuf
Al Aqfahîsî شهاب الدين ابو العباس احمد بن عماد بن يوسف الافهيسى commonly
called Ibn al Imad العماد ابن a learned jurist of Egypt chiefly known
as a pupil of Isnawî (d A H 777 = A D 1375 see Lib Cat vol XII
No 773) under whom he studied for a considerable period He
is the author of a number of works of which 21 in all including the

present work, are enumerated in Brock, vol II, p 93. He died in A H 808=A D. 1405, see *Tabaqât* of Qâdi Shuhbah, fol 183. Husn al Muhâdarah, fol 216^b, Brock, *loc cit*

Beginning

الحمد لله رب العالمين الموحّد للأشياء بالأمعين ... الذي حلّق
الإنسان بالأمعين السميع *

For other copies of the work see Berlin, Nos 1816-9; Munich No 214, Br Mus. Suppl, No 196, Alger, No 854, Cairo, vol. VI, p 180. Kupr vol II p 130

Written in fair Naskh Not dated, apparently 12th century
A H

No. 915

fol 108, lines 28, size 8 $\frac{1}{2}$ x 6, 6 $\frac{1}{2}$ x 4

قبس الأنوار وجامع الأسرار

QABS AL ANWAR WÂ JÂMI' AL ASRÂR.

A work expounding, from the mystical point of view, the Divine mysteries and other allusions contained in the letters of the alphabet. The following three notes on the title-page written by three different persons unknown, instead of throwing light on the authorship of the work, are altogether confusing and misleading

(i) The first runs thus كتاب وفس الأنوار وجامع الأسرار لـالوحد السميع، and tells us that the work is by Muhîaddîn al 'Arabî (d A H 638=A D 1240, see No 865 above)

(ii) The second note runs as follows هذا الكتاب ليس هو للسميع الأكبر، وإنما هو لبعض العلماء والله تعالى اعلم، and rejecting the authorship of Muhîaddîn al 'Arabî declares that the work is by an unknown scholar

(iii) The third note runs thus ذكروا أنه لرجل من العلماء قزوین، and tells us that the work is by some scholar of Qazwîn

As a matter of fact, Jamâladdîn Abu'l Mahâsin Yûsuf an Nadrûmî is the real author of the work as is evident from Berlin, No 4128, where the author and this work of his are fully described Brockelmann, vol II, p 252 accepts Jamâladdîn as the author, on the authority of the following catalogues Paris, Nos 2681-3 Glasgow No 45 Goth, No 1283, Escur No 975.

The date of the author's death is not known to us Brock loc cit says that he was alive in A H 786=A D 1384 while in Berlin loc cit we are told that he was alive in A H 807 That he was alive even later viz in A H 809 is evident from the following note on the title page in which it is stated that Ahdarrahman Bastamī (see No 917 below) studied the present work under our author in A H 809 —

ذكر السمع سيد الرحمن السطامي في سرحه سلى اللمعه انه مرأ
هذا الكتاب على مـ ٨٠٩ سنة *

Beginning —

الحمد لله الملك الدان العزور الرحم الواحد المتان المعروف
بالاحسان الم *

The author frequently refers to *Shams al Ma'arif* (No 859 above) another work on the same subject

Foll 1-107 are written in good Nashī Not dated apparently 9th century A H

The last fol which was wanting in the original copy has been added in a later hand

The present MS was once in the possession of a certain Mahmud Afandī a Turkī scholar of the 12th century A H who in his note on the title page tells us that he purchased it for his own use In A H 1204 the MS came into the possession of one Ahmad bin Ali bin Umar

No 916

fol 159 lines 31 size 11½ × 5 9 × 5½

مصباح الاس

MISBĀH AL UNS

A detailed commentary on *Al Miftah* of Qunawī (d A H 672=A D 1273 see No 873 above) *Al Miftah* (for a copy of which see Berlin No 3212) is a concise work on Sufism written from the standpoint of the Wujūdīyah group of Sufis (see No 860 above) Technically the present work is a commentary but so useful is its critical exegesis that it is looked upon as an independent work The following four works of Muḥammad al Arabī (see No 865 above) and the following nine works of Qunawī the author of the text are chiefly referred to in the present work —

Works of Muhi'addîn

(i) *Al Futûhât al Makkiyah* (No. 865 above) (ii) *At Tadbirât al Ilâhiyah* (No 887 above), (iii) *'Uqlat al Mustawfizah* (No 889 above), (iv) *Fusûs al Hikam* (No 870 above)

Works of Qûnawî

(i) *I'jâz al Bayân* (see Hand-list, No 202), (ii) *Sharh u Ahâdis al Arba'in* (see Hand-list, No 2581/3), (iii) *Ar Risâlat al Mufsih* (see Berlin, No 3274), (iv) *An Nafahât* (see No 891 above), (v) *Ar Risâlat al Hâdiyyah* (see Berlin, No 2305), (vi) *An Nusûs* (see No 892 above), (vii) *Tafsîr u Bismillâh* (see Hand-list, No 2586/4), (viii) *Al Wusâyah*, (ix) *Fukûk al Fusûs* (see No. 873 above)

The following authors are also frequently quoted, viz (i) *Jundî* (No 874 above), (ii) *Qushairî* (No 828 above), (iii) *Shaikh al Islâm al Harawî* (No 831 above), (iv) *Fargânî* (No 897 above), (v) *Gazzâlî* (No 833 above)

In some cases, the metaphysical theories of the Sûfis are compared with the theories of the philosophers and *علماء الشرايين* (Intuitionists)

Commentator *Shamsaddîn Muhammad bin Hamza al Fanârî al Hanafî* *ابن الدبس محمد بن حمزة الفاناري الحنفي*, a famous Hanafî scholar, who received spiritual training from *Shaikh Hâmîd* and from his father, *Shaikh Hamza*. Our author is specially noted by his biographers for careful study of the present text under his father, who was a disciple of *Qûnawî*. He was born in Fanâr, A H. 750, and studied there under his father, *Aqsarâ'î* (d A H 773 = A D 1371) and a few others. On the death of *Aqsarâ'î*, he started for Kirmân, where he studied under *Akmaladdîn al Bâbartî* (d A H 780 = A D 1378, see Lib Cat, vol v, part II, No 366). Thereafter he visited Constantinople, where he attended the lectures of *'Alâaddîn Aswad* (d A H 800 = A D 1397). The fame of his literary attainments attracted attention in Constantinople, and early in the 9th century A H *Sultân Bâyezîd* (A H 792-805 = A D 1389-1402) appointed him *Qâdî* of Brussa, in which post he served with distinction for a considerable period. He left Brussa in A H 832 to perform Hajj, and died at Cairo in A H 833 = A D 1429. For his life and works see *Shaqâiq an Nu'mâniyah*, vol 1, p 84, *Tâj at Tabaqât*, vol ix, fol 305, *Hadâ'iq al Hanafiyah*, p 316, Brock, vol II, p 233, where eleven of his works, including the present work, are enumerated.

Beginning —

سبحانك ، اللهم و بحمدي ، حمدا - يرتضيه ذاتك ، *

For other copies of the work see Berlin Nos 3214 15 Buhār
Lih Cat vol II No 122 *Āṣṣifiyah* No 81

Written in fair Naskh Dated A H 1045

Scribe *برالد بن الوفاي الارمني*

Nuraddin al Wafāʾ the scribe of the present MS is also the
scribe of Nos 832 871 873 891 897 above

No 917

fol 68 lines 20 size 8×5 6½×3

بحر الووف في علم الاولاد والحرف

BAHR AL WUQŪF FĪ ʿILM AUḤĀQ WA AL HURŪF

A work with the same title as the above is mentioned without
beginning or any description in Haj Khal vol II p 22 being the
composition of Ahmad Bunī (d A H 622=A D 1225 see No 859
above) The present work is evidently of later date however since
it contains on fol 15^b the following reference to Abū Ḥasan al-
Shādīh who died in A H 654=A D 1256 see *Nafahat* p 663 —

قد تكلم على التحلى باسماء الله تعالى جماعة كنى العاصم العسرى
رأى الحسن السادى *

Brock, vol II p 231 on the authority of Wien No 1497
mentions a work with the same title by Abdarraḥmān al Bastamī a
Sufi author of the 9th century A H and it would appear from the
colophon and the marginal note quoted below that this is identical
with the present work.

The following colophon of the author quoted at the end by the
scribe tells us that Abdarraḥmān bin Muḥammad bin Alī bin Ahmad
al Hanafī al Bastamī composed the present work in A H 826 —

قال المؤلف وكل اكمال هذه التدعة الراهرة والى العاهرة في
اواخر ربيع الاول سنة ٨٢٦ وعشرين وثمانمائة على يد مؤلفها اقر عباد الله
عبد الرحمن بن محمد بن علي بن احمد التحفلى مدهنا و الهامى
مسرى الع *

The note on the margin of fol. 67^a, runs thus

أوله ، معوله ، هذا الكتاب اسرار الازداد و تسخير الدوار و فوائد مسكية
و رساله الطاعون و كذا ، الاسرار الربانية و شمس الازفاق *

It tells us that the author of the present work is also the author of the following works, of which (ii) and (iv) are enumerated by Brock, *loc. cit.*, among the works of 'Abdarrahmân Bastâmî (i) *Asrâr al Aurâd*, (ii) *Al Fawa'id al Miskiyah*, (iii) *Risâlat at Ta'ûn*, (iv) *Kashf al Asrâr ar Rabbâniyah*, (v) *Shams al Aufâq*

The work chiefly deals with the Divine mysteries, mystical allusions and supernatural powers contained in the letters of the alphabet or in prayers (ادعية), it also discusses the influence exercised by the sun, moon and stars at the time of preparing prayer-charts or phylacteries. The work is divided into a *Muqaddimah*, two *Bâb* and a *Khâtimah*

fol 2^a-8 المقدمة

fol 9-28^b Bâb (i) الكلام على اسرار الحروف على (i)

سبيل التحقيق وفيه ثمانية و ستون فصول

fol 29^a-65^a Bâb (ii) الكلام على معاني الحروف و (ii)

فيه ثمانية و ستون فصول *

Author 'Abdarrahmân bin Muhammad bin 'Alî bin Ahmad al Hanafî al Bastâmî al Hurûfî *أحمد بن علي بن أحمد الحنفي*, a well-known Hanafî scholar and a Sûfî belonging to the Bastâmîyah order, called al Hurûfî, in recognition of his proficiency in the science of Hûrûf, i.e., of the mystical powers contained in the letters of the alphabet. He is referred to, in *Madînat al 'Ulûm*, fol 132^a, as a pre-eminent master of this science, and the author of a number of works on the same. In all 25 works of the author are enumerated in Brock, vol ii, p 231 and for two other works of his, see the note mentioned above. He was born in Antioch and studied in Cairo. Sultân Murâd ii (A.H. 824-855=A.D. 1421-1451) of the Ottoman dynasty held our author in special regard and the latter dedicated some of his works to the said Sultân. The date of the author's death is not known. We are told in Br Mus Suppl, No 481, that, according to Hâj Khalîl vol ii p 464 he died in A.H. 845, but Hâj Khalîl gives no date. Brock *loc cit.*, tells us, from internal evidence, that he was alive in A.H. 855=A.D. 1451

Beginning

الحمد لله الذي اطلع سمس اسرار الحروف ، و قد رتد

هذا السر العاجز على معدنه و ناسخه
و سمعه بتكرار و ترويض
علم الارباب و الحرف

Written in Nasta'liq Not dated apparently 10th century A H
Fol 67^b-68^a contain quotations from different works

Fol 68^b contains a prayer, the efficacy of which in times of trouble or danger was testified to by Imam Shafi' (d A H 204=A D 820), according to the following note in Tur1 —

امام شافعى حضر تارنيس معقول و ب م م ١ دولاب و موجه
و عمل النور عاب مبارك

This prayer runs as follows —

اللهم ناسمك كل الاموات و ناسمك الموت و ناسمك العظام لحما
و مفسرها بعد الموت اسألك باسمك الحسنى و نسك الاعظم الاكبر
المحترس المكنون الذى لم يطلع عليه احد من الابرار يا ذا الال
لا تعوى على ابدك شئ نامى المعرب لا يقطع ابدا ولا يرمى عددا ورج
على عصى و اكسف شمس

A note on the title page tells us that the MS was for some time in the possession of one Mahmud Afandi (see No 915 above)

No 918

fol 72 lines 17 size 9½×4½ 6×3½

قوانين حكم الاشرار الى كل الصوفيه بتجميع الافاق

QAWÂNÎN U HIKAM AL ISH RÂQ ILÂ KULL AS SÛFIYATÎ BÎ JAMÎ' AL ÂFÂQ

A work expounding the principles and theories of Sufism composed in A H 882 for the use of all Sufis. It is divided into a *Muqaddimah* and 14 *Qanun* which are fully described in Berlin No 3028. The work is chiefly based on aphorisms and sayings of the Sufis. Abdalwahhab Sharani (d A H 973=A D 1565 see Lib Cat vol 7 No 567) praises the work highly in the following passage in his *Al-Lawaqih* fol 279^b —

كتاب القانون في علوم الطائفة وهو كتاب بديع لم يرواه ، مملو يسهده
اسامه دلدوق الكامل في الطريق *

The authorship of the present work is disputed In Berlin, No 3028, we are told that Abu'l Mawâhib Muhammad bin Ahmad bin Muhammad at Tûnisi al Wafâ'i al Mâlikî بن احمد بن محمد بن الوافى المالكي, who died in A H 582=A D 1477, is the author, and Cairo, vol. II p 103 is in agreement with this, though no dates are given In India Office, No 688 we are told that the work is most probably identical with the MS No. 808 described in Bibl, Sprenger where the work is ascribed to one Jamâladdin Ash Shâdîlî, but in No 1038/19, on the strength of a note on the title-page which runs thus —

كتاب رسالة فوائدين حكم الاشراق الى كل الصربية بجمع الاقاف تأليفه
الشيخ ... شمس الدنيا والدين محمد بن احمد بن محمد التوسى
السيدى الوافى المالكي المسمو رابى المواهب *

we are told that Abu'l Mawâhib is the author As against the authority of the above three catalogues, Brock, vol II, p 123 on the authority of Goth, No 907, Leid, No 2285, Escur. vol II, No 780, tells us that Burhânaddin Ibrâhîm bin Muhammad bin Ahmad al Hanafi ash Shâdîlî السادى الحنفى السادى, a disciple of the above-mentioned Abu'l Mawâhib and a Sûfî scholar of the 10th century A H, is the author of the present work The following facts, which we have succeeded in bringing to light lead us to reject this statement as incorrect, however

(i) The present work is not mentioned in the list of compositions of the above-mentioned Burhânaddin, given in An Nûr as Sâfir, fol 48^a

(ii) Muhammad bin Ibrâhîm, the scribe of the present MS and a reliable Sûfî author of the 12th century A H, in the following note on the title-page, dated A H 1097 tells us that the work is by Abu'l Mawâhib —

كتاب فوائدين حكم الاشراق للشيخ العالم الربانى ابى المواهب
محمد السادى التوسى اعاد الله علينا بركاته *

* Brockelmann usually refers to the Berlin, Cairo and India Office catalogues, but in the present case he appears to have overlooked them, and hence does not think it necessary to discuss the authorship of the work

(iii) Abdalwahhab Sharani a well known Sufi author of the 10th century A H (see Lab Cat vol x No 567) in his *Al Lawāqih* fol 293^r quotes the following passage from a work of Abu l Mawāhib entitled *Qīwān* and this passage is found verbatim on fol 35^b of the present MS —

ههنا دسعة شى حروج عدد المرسلين العلماء و الاربعة عشر من
اسمه و ملك ان اسمه محمد ف العلم الاول انا ما بما كات بلاه احرف
و الحاء حرفا ح و الف ر الهمزة س طه لادها الف و الميم المصعقل
كذلك سته احرف و الدال كذلك دال و الف و لام فان عدد احرف
اسمه كلما ظاهريا و باطنا حصل لك من العدد بلاهاته و بلاه عشر عدد
الرسول المنقرض منه صلى الله عليه وسلم الحاء معنى للنبوة و النبى واحد
من اربعة و هو لتمام الولاية المعبر على الاولياء و الداعى الى *

We may therefore accept the statement contained in the Berlin
Cairo and India Office catalogues that Abu l Mawāhib is the author
Beginning —

الحمد لله العلم الم
اما بعد مدة حكم على طريق القوم
سمندبا رساله برانس حكم الاشراف الى كل الصوره ح الآفاق *

For six other works of the author see Berlin Nos 3030 3097
3008 5514 8597 8097

Written in fair Nasta'liq Dated A H 1097

Scribe محمد بن ابراهيم بن محمد الدكدكى

The scribe Muhammad bin Ibrahim ad Dal dakfi the Shaikh of
Mustafa Bakri (see No 900 below) was a well known Hanafī scholar
and a famous Sufi of Damascus who composed a number of works on
different branches of Islamic literature He died in A H 1131 = A D
1718 see *Taj at Tabaqat* vol xii fol 397 *Silk ad Durar* vol iv
p 25 In the following note on the title page the scribe tells us
that he transcribed the present MS for his own use —

الحمد لله مما كنده له و بمن شاء الله من بعده العبد محمد بن

ابراهيم الدكدكى حوادم السالنه عفرله و لجمع الى ن الح *

In A H 1275 the MS came into the possession of one Abdarrah-
man Shah whose note on the title page runs thus — دخل في يدي
العبد عند الرحمن شاه

No. 919.

foll 19, lines 23, size $7\frac{1}{2} \times 5$, $4\frac{1}{2} \times 3\frac{1}{2}$

شرح وصية ابراهيم المتبولي

SHARḤU WASÎYA'Î I IBRÂHÎM AL
MA'Î'BÛLÎ.

A rare commentary on Al Wasîyah a manual of mystical instruction compiled by Ibrâhîm al Matbûlî (d A H 887 = A D 1482) for the use of his sûfî friends

By 'Abdalwabbâb bin Ahmad bin 'Alî bin ash Sha'rânî (d A H 973 = A D 1565, see Lib Cat, vol x, No 567)

Beginning

الحمد لله الذى فرض التوبة و بعد وعدا التعللى على رصده

الشيخ العارف بالله ابى اسحاق المتبولي *

We are not acquainted with any other copy of the work

Written in good Naskḥ Not dated, apparently 11th century

A H

No. 920.

foll 54, lines 27, size $8 \times 7\frac{1}{2}$, 6×4

تحقيق الزوراء

TAḤQÎQ AZZAWRÂ'

A commentary on Az Zawrâ' of Dawwânî (d A H 907 = A D 1501, see Lib Cat, vol x, No 550) and on the author's gloss on the same work For a copy of the text and of the gloss see Berlin, Nos 3224, 3225 Az Zawrâ' is a very concise work, which treats of مبدأ و معاد (the beginning and the end of the world) and certain connected matters from the mystical and philosophical points of view

Commentator Kamâladdîn bin Muhammad bin Fakhr al Lârî كمال الدين بن محمد بن فخر اللارى The word bin, occurring in the name of the commentator between Kamâladdîn and Muhammad, is found in the preface of our copy as well as in Berlin, No 3226, but in Hâj Khal, vol iii, p 544, and in the author's colophon quoted below, it is omitted, and the commentator's name

runs as follows Kamaladdin Muhammad Our author was a Shi ʿ scholar of the 10th century A H and a pupil of Dawwām the author of the text to whom he frequently refers as اسنادى (my teacher) The date of his death is not given by his biographers but Hay ʿ *loc cit* tells us that he was alive in A H 928 which he takes to be the date of composition of the present work The latter date however is given as A H 918 in the following author's colophon in our copy —

انا احوح الحقى كمال الدى محمد بن فخر بن على اللارى
 هذا احرمانسرى فى دوعج حعدات الكتاب و ان احر الله
 الاحل لقصوب نهما سرحا احر مستملا على معظم الاسوله و الاحوبه
 و قد تم تأليف هذا السرح سنة ثمانده عسرو سعمانه *

The commentator in the above colophon tells us that he is desirous of writing another commentary on the same text if his life be spared but no trace of any subsequent commentary is found

Beginning —

الحمد من هو محمود نلس كل حامد
 محمد بن فخر بن على اللارى
 اما كلب الرساله الموسومه
 بالروا الكاشفه عن احوال المبدأ و المعاد ناوحر العاط صعبها الاسماء
 المكتفى الذى صح ان يقال فى شأنه اسناء النسر و كان
 سرحه الذى صدقه الاسماء ايضا كالمعنى فى عانه الانكار فانه سرح الله
 مرسوله الى روح من هو مدينه باب العلم وصى
 سدد المرسلن الى *

Only one other copy of the work is mentioned viz in Berlin *loc cit*

Written in fair Naskh Dated A H 1035

No. 921.

foll 50, lines 14, size $8\frac{1}{2} \times 5\frac{1}{2}$, 5×4

الرسالة في اصطلاحات الصوفية

AR RISÂLA' FÎ ISTILÂHA' AS
SÛFÎYAH.

The above title is not found anywhere in the body of the MS, but it is given on the title-page, and the present MS has been catalogued under this title in the Hand-list, No 1314. The author's name is mentioned nowhere in the MS, and hence was omitted in the Hand-list, *loc cit*, but it is evident that Abû Zakariyah al Ansârî (d. A. H. 926 = A. D. 1550) is the author, since he refers in the preface to another composition of his, Al Futûhât al Ilâhiyah, thus —

و قد ورد في اسام الخواطر كلها واحكامها في الفتوحات الآتية *

This Al Futûhât al Ilâhiyah, which is the work of Abû Zakariyah, is described in Berlin, No 3035. Our present treatise contains explanations of important mystic technical terms. A treatise by the same author, which, as the title itself indicates, deals with the same subject, is noticed (without beginning or description) in Cairo, vol. II, p. 84, under the title, Ar Risâlat fî Al Alfâz al latî Yataadâwaluhâ Muhaqqiqû As Sûfiyah الرسالة في الالفاظ التي يدور حولها محققو الصوفية. The fact that the subject-matter of that treatise is the same as ours, and that in An Nûr as Sâfir only one treatise of the author on this subject is mentioned, suggests that, though there are two different titles, there is only one treatise.

The full name of the author runs thus: Zamaddîn Abû Yahyâ Zakariyah bin Muhammad bin Ahmad bin Zakariyah al Ansârî ريس الدس ابو يحيى زكريا بن محمد بن احمد بن زكريا الانصارى, a well-known scholar and author, who was born, A. H. 826, in Sunaika, where he studied up to the age of 15 years. In A. H. 841, he visited Cairo, where he studied in Jâmi' Azhar and other institutions. He attended the lectures, on each branch of learning, of the specialist professors of that branch, for the names of which professors see An Nûr as Sâfir, fol. 121^a. He was granted Ijâzas by several professors. Of these, the Ijâza granted to him by Ibn Hafâr (d. A. H. 852 = A. D. 1449, see Lib. Cat., vol. V, part II, No 159) receives special mention in An Nûr as Sâfir as being a holograph Ijâza. He received mystical training from several Sûfis, of whom the following are mentioned in An Nûr as Sâfir: (i) Abû 'Abdallâh al 'Umarî, (ii) Shihâbadîn Ahmad al Adkârî, (iii) Muhammad al Faîyûmî.

He worked as a professor of different subjects in several institutions of Cairo. In A H 886 he was appointed Chief Justice of Cairo but he resigned the post some years later on account of his love of mysticism and authorship. The rest of his life our author spent in holding sittings for novices and composing his works. In all 35 of his works are enumerated in Brock vol II p 99. He died in A H 926 = A D 1550 * and was buried in Qirafa near the tomb of Imam Shafa'i (d A H 204 = A D 820).

Beginning —

الحمد لله الذي وكفى و سلام على عباده الذي اصطفى
بهذه رساله يستعمل على تعريف غالب ما تداوله الصوفيه المتفهمون من
الالفاظ *

Written in fair Naskh Not dated apparently 12th century A H

No 922

fol 26 lines 25 size $8\frac{1}{2} \times 6$ $6\frac{1}{2} \times 4$

الكوهر القرد في ادب الصوفي والمريد

AL JAWHAR AL FARID FI ADAB AS SUFİ WA AL MURİD

A versified treatise containing 1238 verses on the important principles of Sufism and asceticism and on the rules to be observed by novices in their relations with their *Shaykhs*. The treatise is divided into 8 *Bab* which are fully described in Berlin No 3182.

Author Radi'addin Muhammad bin Muhammad bin Ahmad bin Abdallah al Gazzal al Amiri ash Shafi'i رضي الله عن محمد بن محمد بن احمد بن عبد الله العربي العامري السامعي a well known scholar and Sufi of Damascus where he was born in A H 826. He is the author of several works of which five including the present work are enumerated in Brock vol II p 284. He died in A H 935 = A D 1529 see Brock *loc cit* Berlin No 3181 Paris No 4427.

* This is the date as given in Al Lawa'iqh fol 338^a by his own famous disciple Abdal Wahhab ash Shahrani (d A H 973 = A D 156 see Lib Cat vol x No 567). It is supported by the author of Taj at tabaqat vol x fol 145 and is to be accepted in preference to the date given in An Nur as Safir—viz A H 95.

Beginning —

- (1) يَقُولُ رَاجِي الْمَدَدِ لَا يَدْعِي مُحَمَّدٌ وَهُوَ الرِّصَى ابْنُ الرِّصَى
 (2) الصَّمَدُ لِلَّهِ الْجَدُّ لِلْمَدْعَمِ الْمَانِحُ الْعَصْلُ الْجَرِيلُ الْكَرِيمُ
 (3) سَمْنَةُ الْجَوْهَرِ وَالْمَرْيَدِ فِي أَدَبِ الصَّوْمِ وَالْمَرْيَدِ

At the end, the author, in the following verse, says that the work is chiefly based on the Qur'ân and Hadis

مُسْتَدَبٌ مِنَ الْكِتَابِ الْمَكِّيِّ وَ سَدَّةُ الْبَدْيِ هَادِي الْأُمَمِ

Only one other copy of the work is noticed, viz, in Berlin,
loc cit

Written in fair Naskh Not dated, apparently 11th century A H

No. 923.

fol 185 lines 21, size $7\frac{1}{3} \times 5$, $5\frac{1}{2} \times 3\frac{1}{2}$

نُورُ الْإِيمَانِ شَرْحُ سِلْكِ الْإِيمَانِ

NÛR AL 'ÂIN SHARH U SILK AL 'ÂIN.

A detailed commentary on a mystical Qasîdâ of 283 verses on the principles and theories of Sufism, known as Qasîdatu Tâ'iyah. composed by 'Abdal Qâdir bin 'Umar bin Habîb as Safdî For a copy of the text, see Hand-list, No 2589/5

Brock, vol 11, p. 119, where he refers to Bodl, vol 1, No 93 Leid, No 28, Algar, No 364, tells us that the author of the Qasîdâ died A H 726=A D 1326 He omits, however, any reference to Berlin, No 3414, where we are told that 'Abdal Qâdir, the author of the above Qasîdâ, which is there described, died in A H 915=A D 1509 The following facts, gathered from the present commentary, lead us to accept this date, and to reject that given by Brockelmann as certainly incorrect —

(1) The commentator, in the preface, refers to a personal interview between his own Shaykh, 'Alî bin Ma'mûn al Fâsî al Magribî (d A H 917=A D 1511, see Berlin No 3034) and the author of the text thus —

أخبرني إيمناً أن هذا السمع المذكور (عبد العادر) كان حامل الذكر...
 بمدية سعد عدد اهلبا حتى لقيه شيخنا المذكور (على العاسي) *

(ii) Again from the following passage in the preface where the commentator refers to an incident related to him in A H 905 by his Shaikh 'Alī bin Maimūn al Fasī al Magribī concerning the author of the text in language only used of the living it is clear that the latter was alive in that year

كتاب في العبد المؤلف الشيخ
 سدي عبد العاد بن عمر بن
 الصعدي كان الشيخ فيما بلغنا في الداف
 حديثا بذلك عنه سدينا و اسنادنا و ' في السند الشريف على بن مدمون
 المعري العاسي سنة ٩٠٥ هـ و انه *

(iii) On fol 12^b where he refers to something which he heard concerning Ahdal Qadir's will in A H 924 the commentator refers to the latter in language used of the dead thus —

احترق بعض اصحابه و بعض بطون الشيخ سنة اربع و عشرين
 و سعمانه انه اعلى الشيخ عبد العاد الصعدي رحمه الله اوصى
 ربه عنه مودة *

From the above we may conclude that the author of the text was alive in A H 905 and died some time before A H 924

Commentator Alwan bin Alī bin Atiyah bin Hasan al Hama-wī الحوي a famous Sufi author of the 10th century A H who composed a number of works on different branches of Islamic literature In all 18 works of the author are enumerated in Brock vol II p 333 He died in A H 936=A D 1529 see Berlin No 3416

Beginning —

اشرح لي صدي و احلل عدة من لسان *

The commentary proper begins on fol 16 thus قال المؤلف

بسم الله الرحمن الرحيم

الحمد من بعد بسم الله الذي كذا على الدمامي صلاي مع بكاني
 بسم بعدة الله برحمته فبدأ بطله بذكر اسم ربه *

For other copies of the work see Berlin Nos 3416 17 Paris No 3225 Cairo vol II p 105

Written in fair Naskh Not dated apparently 11th century

A H

Scribe محمد بن عبد العالي بن عبد الله الدمشقي

A note on the title-page which runs thus

ملك يعقل الله تعالى العبر الى الله العلى شيخ حامد بن عدد
المعيد بن احمد الكجراتى *

tells that the MS was for some time in the possession of Shāikh Hâmîd of Gujarât

This is followed by another note and a seal of Muhammad Fâdil, son of the above-mentioned Shāikh Hâmîd, dated A H 1130, which runs thus

ملك يعقل الله محمد فاضل بن شيخ حامد *

No. 924.

fol 45, lines 21, size 8 × 6, 5¹ × 3¹

ارشاد الطالبين

IRSHÂD AT TÂLIBÎN.

A work on Sûfism, briefly expounding the philosophical and mystical truths concerning the following (i) تنزل السموة، والكتب (the descent of the Holy book from heaven), (ii) بعثه الرسل (the mission of the prophets), (iii) ما روي به التكليف، التي جاءت بالرسل (the validity of the Divine law transmitted to us through the prophets), (iv) ميزان (the scales in which men weigh their good and bad acts), (v) شعب (branches of learning), of which the author enumerates 411, in all (٤١١ شعباً اربعمائة وواحدى عشر شعباً). According to the following author's colophon, quoted at the end by the scribe, the present work was composed in A H 933

قال مؤلفه العبد عبد الوهاب ابن احمد ابن علي الانصارى السعراوى

فى سابع رجب، العبد سنة ثلاث و سبعين و تسعمائة *

Author 'Abdalwahhâb bin Ahmad bin 'Alî ash Shā'iânî (d A H 973 = A D 1565, see Lib Cat, vol x, No 567)

Beginning —

الحمد لله رب العالمين و الصلوة و التسليم على اشرف المسلمين . . .
. . . و بعد فبذة رسالة شريفة . . . على امور يعيسه . . . و سميتم
ارشاد الطالبين *

We learn from the following passage on fol 8 that our author composed a work on Sufism under the title of *Tanbih al Agbiya* in which he enumerated 1071 theories relating to Sufism but owing to the discouraging reception of the work among scholars he threw it into the river Nile —

و قد كتب العبد كتابا سمعته بعضه الاعتناء
 احد و سبعين الف علم ثم رأيت غالب عقول العلماء يحدرونه
 فاستحسرت الله تعالى و رميت به في بحر النيل *

For other copies of the work see Berlin No 3044 Cairo vol II p 65

Written in Naskh Not dated apparently 11th century A H

No 925

fol 66 lines 23 size 8½ x 6 6 x 3½

الكوهر المظم في زيارة العبر المكرم

AL JAWHAR AL MUNAZZAM FÎ ZIYARAT AL QABR AL MUKARRAM

A work containing rules and directions for visiting the tomb of the Prophet and a discussion of the validity of this practice (and that of visiting the tombs of others) both from the religious and mystical points of view The author criticises Ibn Taimiyah (see Lib Cat vol v part II No 462/1) who opposes the validity of this practice The present work was composed in A H 953 after the author's return from Medina and from visiting the tomb of the Prophet The work is divided into a *Muqaddimah* 8 Fasl and a *Khatimah* see Berlin No 4052 where the contents of the work are fully described

Author Ahmad bin Muhammad bin Ali bin Hafar al Haurami احمد بن محمد بن علي بن حجر البندمي (d A H 974 = A D 1566 see Lib Cat vol v part I p 202)

Beginning —

احمدك اللهم و بعد فانه لما من الله تعالى بالاحد في اسباب
 البرائة التي هي مذهب الآمال سنة ست و ثمان و تسعمائة و من ثم
 سمعته الكوهر المظم في زيارة العبر المكرم و رتبته على مقدمته
 و ثمانه فصول و حاشية الخ *

The author's colophon, containing the date of composition of the work, quoted at the end by the scribe, runs as follows.

..... قال مصنفه فرع من تذييل في رجوعه من الرياسة
سنة ١٢٣٨ و حرمين و تسعمائة *

For other copies of the work see Berlin, No 4052, Paris, No 1153, Cairo, vol vii, p 141 Printed in Bûlâq, ١٢١١ 1309

Written in fair Naskh Dated ١٢٣٨.

Scribe محمد بن ابراهيم بن عمر بن معلم

No. 926.

fol 141, lines 26, size 10×7, S₁×7

حوامع الكلم في المواظ والحكم

JAWAMI' AL KILAM FÎ AL MAWA'IZ WA AL HIKAM.

An autograph copy of a work on Sûfism and asceticism, containing a collection of about 3 000 moral and mystical maxims, based on the Qur'ân, Hadîs and sayings of the Sûfis. These maxims are classified under six heads, as follows (i) إقتباسات (Al Iqtibâsât) 500 maxims, part of each maxim being a quotation from the Qur'ân, (ii) تسميات (Tadminîyât) 500 maxims, part of each maxim being a quotation from Hadîs, (iii) الأحاديث (Al Ahâdîs) 200 maxims, taken entirely from Hadîs with omission of the Isnâd, (iv) حكم ابن عطاء (Hikamu Ibn 'Atâ) 300 maxims, taken from Ibn 'Atâ's work (No 900 above), (v) حكم تلميذ (Hikamu Tilmîd Ibn 'Atâ) 100 maxims, borrowed from the work composed by a disciple of Ibn 'Atâ, whose name, according to Berlin, No 8703, is داود بن صالح, (vi) كلام السلف (Kalâm as Salaf) about 1,400 maxims, collected from the sayings of pious Muhammadans of early times. In the following passage from the preface, the author observes that proper use cannot be made of the present work without a thorough knowledge of the Qur'anic branches, Hadîs and Sûfism

بم اعلم رحمك الله تعالى ان كمال لذة هذا التأليف ، موفوه
على ان يكون المستخلص حابطاً معسراً مكثداً و ان يكون له ذوق من
علوم الصوفية *

The work which consists of 88 *Bab* 9 *Fasl* and a *Khatimah* is divided into 21 parts and the maxims contained in each *Bab* or *Fasl* are arranged according to the six fold classification mentioned above

Author Ala addin Ali bin Husamaddin Ahdal Malik bin Qadi Khan al Muttaqi al Hindi al Qadiri ash Shadili al Madani علاء الدين على بن حسام الدين عبد الملك بن فاضل المذني الهندي القادي السادلي He died in A H 975 = A D 1567 See Lib Cat vol v part 11 No 425

Beginning —

الحمد لله الذي نور قلب العاصي من لواحق كلامه و كلام رسوله
وحوة المعاني و الاشارات اما بعد فعول العدد العبر الى الله على
بن حسام السهر بالمعنى الحقى عامله الله تعالى بطقه الحقى هذا
تأليف سمىه حوامع الكلم فى المواعظ و الحكم جمع فيه ذكر ليله الابرار
حكمه حماسة منها اقتباسات و حقه من عباد و ما بين من الاحاديث
العبر المصنعة و بلذاته من حكم ابن عطاء و ذكر ما حكمه لتلمذة
و الدافى من كلام السلف صواب سليم اجمع و قدس الاقتباسات من
الابرار من الاحاديث العبر ا' من حكم ابن عطاء من حكم تلمذة
من كلام السلف *

The preface is followed by a brief note on the philology of the word حكمه

For other copies of the work see Berlin No 8703 India Office Nos 673 4 Paris No 1353 Cairo vol vii p 348 Asafiyah No 26 Rampur Nos 81 82

A note on the title page which runs as follows هذا كتاب حوامع informs us that the present MS is an autograph copy

This is supported by the author's colophon which runs thus —

و الحمد لله رب العالمين و انا العبر على بن المذني الراحى من

الله العطاء وهو الذى جعل النبوة من عبادة و يعبر عن السبأ *

That the present copy was made during the author's life time is clear also from the fact that there are marginal notes on foll 10

17^b, 18^a, which end with the words (مِنْهُ), referring to the author, and praying for his long life (حَسْبُكَ اللَّهُ فِي مَدَنِهِ) We may safely therefore accept the statement contained in the above-quoted note on the title-page

Written in fair Naskh Not dated, 10th century A H

No. 927.

fol 200, lines 19, size $9\frac{1}{2} \times 4$, $7\frac{1}{4} \times 3$

The Same.

Another copy of the preceding work, beginning and ending like the above

The scribe has copied verbatim the author's colophon, quoted in No '926 above, omitting his own name, but it is clear from the handwriting, which differs from that of No 926, as well as from the paper, that the present MS is not an autograph copy

Written in fair Naskh Not dated, apparently 12th century
A H

No. 928

fol 264, lines 17, size $9 \times 6\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the preceding work, followed by a small treatise in four fol at the end

Written in bold Naskh Not dated, apparently 12th century
A H

Fol 261-264 الرسالة في الاقتباس Ar Risâlat fi Al Iqtibâs This is the title found on the title-page of the present MS, but the author, in his Husn al Muhâdrah, fol 166^b, refers to this work under the title, Mahâsin al Iqtibâs The treatise contains 114 verses on miscellaneous topics, half of each couplet being a quotation from the Qur'ân This style of composition is technically known as Al Iqtibâs, a branch of rhetoric in which, as is evident from the present composition, our author was highly proficient

Author Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî
حلال الدين عدد الرمان بن ابي بكر الوطى (d A H 911 = A D 1505, see Lib Cat, vol v, part 1, No 123)

Beginning —

حد من الحنرا لا ح الذى منه
 لم لا نطر الى ما دل ا ١٥ او

We are not acquainted with any other copy of the work

Written in fair Nashh Not dated apparently 12th century

A H

No 929

fol 46 lines 26 size 8×6 6½×4½

العصول العنكب

AL FUSÛL AL FATHÎYAH

A concise work on Sufism and asceticism chiefly based on the sayings of the Sufis and dealing with 57 important points of the subject. The work is extremely rare no copy of it being mentioned in any catalogue. It is divided into the following 57 short *Fasl* each *Fasl* dealing with one particular point —

- 1 fol 2-3 فصل العنى بوحود الحق والجمع عليه وجميع الهم منه
 من عن ينظر وطلع الى سى آخر من جميع
 الاسماء كثر احمر *
- 2 fol 3^a-4 فصل لما مات هرون عليه السلام تبع موسى عليه
 السلام بعنا كثيرا فوحى الله تعالى يا موسى
 لو ادب لافل القديان بخبروك بلطفى لاحدوك
 يا موسى *
- 3 fol 4 فصل قال فى كتاب المسارع سلم من عبرة من لا يرى فاعلا
 الا الله فلم ينادر بوارد *
- 4 fol 4^b فصل قد فارو اطلع من طريق الى الله عز وجل فى علمه
 وعمله حالة *
- 5 fol 4^b فصل مساعدة العبد الحكيم وهوان لا يرى موثرا الا الله
- 6 fol 5 فصل ينبغي للعبد ان يكون دائما ملاحظا معنى الاتصال
- 7 fol 5^b فصل قال الشيخ ابو سليمان داود الساذلى رحمه الله بسط
 الحق مستحاجة للعبد بسط التعريفات على منديل
 الدرب *
- 8 fol 6^a فصل قال فى شرح منازل السائرين اول السلوك فى الله هو
 الاعتبار بملاحظة العدد عدمه الدانى فى الوجود *

- 9 fol 6^a فصل قال بعض العارفين يدس السبل الى الله عز وجل
اربعة اشياء *
- 10 fol 7^a فصل قال بعض العارفين تولى الله سبحانه من اصطفا
من عباده *
- 11 foll 7^a-8^a فصل قال الشيخ احمد بن الشيخ محمد وفاء السادلي
مهما نقرر العدد الى الحق دسسي وهو مساهد
معده الله وعلا على كل شيء *
- 12 fol 8^a فصل ما من وقت حديد الاوقنة مدد حديد
- 13 fol 8^a فصل قال ابو العباس ابن عطاء لم يبلغ احد الى مقام
الصدق باليوم والصلوة ولكن وصل الى مقام
الصدق بان طرح نفسه بين يديه *
- 14 foll 8^b-9 فصل السالك مالم يصير صاحب قلب ينبغي ان لا يترك
ما تدار عن الرغبات *
- 15 foll 10-11^a فصل قال الشيخ محيى الدين ابن العربي عجباً لمن
قام الله عند الله *
- 16 foll 11^b-12^a فصل قال الشيخ الامام المحقق احمد مرزوق كل
طريق القوم لم يرجعوا بها لاصل واحد بل
لاصول مئير السادلنة فانهم نزهوا على اصل
واحد *
- 17 foll 12^b-13^a فصل قال في موت القلوب وكان الفقراء والمريدون
يقصدون الامصار للقاء العلاء والمالحين *
- 18 fol 13^b فصل في معرفة الرمان
19. fol 13^b فصل قال مولانا جعفر الصادق رضى الله عنه الحرمات
ندح بعضها بعضاً *
- 20 foll 13^b-14^a فصل قال الامام سعيان الثوري رضى الله عنه سمعت
جعفر بن محمد الصادق عرت السلامة حتى
لقد هي مطلبها *
- 21 foll 14^b-15^a فصل قال الشيخ الامام القدوة سيد احمد
مرزوق من اراد الطريق الى الخروج عن
نفسه فليعلم ان اهل الطريق ثلاثة *
- 22 fol 15^b فصل قال الشيخ بن السادلي وكان الشيخ
ابو العباس المرسى بعصل العدي الساكر على القبر
الصائر *

- 23 fol 15^b فصل قال العنصرى سى سعب الامل العدد اذا نظر الى
الخالق والمخلوق كأنما كان فصل
فى الخالق والمخلوق *
- 24 fol 16 فصل اعلم ان فصل الربيع حار ويط
- 25 fol 16^b فصل و اما رمان العريف فهو فارد ناس
- 26 fol 16^b فصل و اما رمان السناء فانه فارد رطب
- 27 fol 17^a فصل سرط الناطق فى هذه الطريقة ان يكون عالما بالله
- 28 fol 17^a فصل قال فى عنون الخفافى وجود العارف الظاهر الحسى
و نفسه المسمى رله تسكن النفس و الكفا
مسالك الاعدال *
- 29 fol 17^b فصل قال فى عنون الخفافى حقيقة العالم الربانى فى
قلبه نور وهدى و علم حقيقى موج كالمواج البحر
رسى اصل سره *
- 30 fol 18^a فصل لا يندى ما يقع عليك ولا تفكر مالا يندى اليك
عليه ولا تنزع من فارحك *
- 31 fol 18^b فصل قال الشيخ شهاب الدين السهروردى السمع يكون
م- اما نظفه بالحق وهو عدد حصور الصادق
يرجع فله الى الله تعالى *
- 32 foll 19 20 فصل قال الشيخ معلى الدين ابن العربى رضى الله
عنه الوجد الحاصل عن الفراحد لا حول عليه *
- 33 fol 21^a فصل القرم فى السماع على ثلاثة اصناف *
- 34 foll 21 22^a فصل لقاء اهل الصبر عمارة القلوب *
- 35 fol 22^a فصل قال تعالى فاستقم كما امرت قال رسول الله صلى
الله و عليه فل امدت بالله ثم استقم *
- 36 fol 22^b فصل روى عن بعض الصحابة رضى الله عنهم انه قال اذا
راى احدكم منكرا لا يستطيع ان ينكره فليقل ولا
صرا اللهم هذا منكرا كان له *
- 37 fol 22^b فصل قال الشيخ الاعظم حجة الاسلام ابو حامد محمد بن
محمد العراقي و حمله عالم الملك والملوك اذا
احدب دعة واحدة يسمى الحصرة الربوبية *
- 38 foll 23 -25 فصل حصورا يكون حصرة فى الملك والكمال و
الاحلال والاحمال اعظم من الحصرة
الربانية التى لا تحيط بمقادير حالها *

- 39 foll 25^a-28^a .مل، فذ نقرر مددع اهل الصوفية اليوم كنقرر
، مددع سائر الالهاده ، و صار مددعاً مستقلاً
باصوله و فروعها و اكامة و سائر ما يتعلق بها .
- 40 foll 28^b-39^a فصل فال بعض الالهائى افرط الطرق واسماها و
اسماها طريقة السادة السادلية *
- 41 fol 30^a فصل يدعي لمن د به نعم و طالع كدهم ان يقرأ احراهم
- 42 fol 30^a فصل فال الشيخ احمد سرور رضى الله عنه و امام ان
احراب الالهائى صفا احوالهم و بكته مثالهم *
- 43 fol 30^b .مل و اعلم ان احرا الالهائى و سائر اتباعه جامعة بين
افادة العلم و آداب التوحه *
- 44 fol 30^b .مل و اما انكار ان يديه لعدة الاحرا و ردة اياه و
بناعته في الرد فال الشيخ احمد سرور
ان يديه رحل مسام له باب التوحه و الانقار
مطعون عليه في عقائد الايمان :
- 45 fol 31^a .مل يشترط في العمل بعدة الاحرا بلانه امور *
- 46 fol 31^a و امام ان لا سارع في كل باب من المطال افادة و لا اولياء
في ذلك زيادة *
- 47 fol 31^b .مل يدعي للعدنان يتحد ما برحمة حقيقته من الادكار
و الورد *
- 48 fol 32^a فصل فال الشيخ الامام القدوة ابو طال ، المكي
ام ان الورد اسم لوقت من الليل و النهار يرد على
العد *
- 49 fol 33^a .مل و احذر ان يترك وردك من وفته او تتكلم فيه
الا لصورة *
- 50 fol 33^a .مل و يترك ورد لرائد حاشته اهم و بقصى *
- 51 fol 33^b فصل للقوم مسارج و مطارج و ملايح و مطامح و كاهل حق
- 52 foll 34^a-35^a فصل و من ذلك قول بعضهم الفقير هو الذى لا يكون
الى الله حاجة *
- 53 foll 35^b-36^a .مل فال الشيخ الامام حجة الصوفية عند الله بن
اسعد اليايعي *
- 54 fol 36^b فصل التوح شهود الحق بلا خلق و توح الجمع لورد *
- 55 fol 36^b فصل عند محققى الصوفية رضى الله عنهم ان الحق هو
الوحد لكن له عينات *

- 56 fol 37^a-43 فصل في النكاح وبقاوت الناس فيه *
- 57 fol 43-46 فصل قال النبي صلى الله عليه أن من حبا راضى
فوما من حبا من سعة رحمة الله ويكون
سراس خوف عذابه *

The author's name does not appear in any catalogue or any where in the body of the present work but a note on the title page which is quoted below tells us that Husayn bin Abi Bal'r Faqih Muhammad Balhaj Bafadi at Tarim is the author and that he was a Shafi'i scholar of Tarim in Hadramaut a province of Arabia —

العقول العبدية و البغايا الرحمة للعارف بالله تعالى السهم
حسن بن محمد بن أبي بكر محمد بالحاج باصل الترمذي السامعي *

The author was clearly a scholar of the 10th century A H since the latest authority quoted in the present work is Sufi Abu Bal'r al Idrus (d A H 914 = A D 1509 see Nur as Safir fol 80) who is referred to on fol 10 as follows —

و قال السهم ابو بكر العبد بن رضى الله علم البعس الي *

The above evidence is confirmed when we find that the author and his present work are mentioned in An Nur as Safir fol 350 where the author's full name is given as follows حسن بن محمد بن عبد الله بن عبد الرحمن بن أبي بكر بالحاج باصل السامعي الحصرمي Ho was a Shafi'i scholar of Hadramaut and a supporter of the mystical doctrine of the famous Sufi Muhiyiddin of the 7th century A H Ho was the only Sufi in Hadramaut to possess a copy of the latter's famous work Futuhat (see No 86 above) Ho died in A H 979 = A D 1571 See An Nur as Safir loc cit

Beginning —

الحمد لله على وحيه وحوده و تكليفه لعباده بكرمه وحوده الذى انعم
على كل موحود فى الوجود وبعد بهذا ما حطرنى الكتاب
و بسأل الله تعالى أن يجمعنا بالعلم يسمى الفصل
العبدية و البغايا الروحانية *

Written in fair Nasb Dated A H 1022

The scribe who does not reveal his name says in the following colophon that the present copy was transcribed in Medina A H 1022 —

1

اتمنى الكتاب بحمد الملك الوهاب و الحمد لله رب العالمين
 وكان الفراغ من نسخه يوم الاحد المبارك ، واحد و عشرين
 من سنة ادين و عشرين بعد الاله ، بطنه المسروه ... على ساكنها افضل
 الصلوة و السلام *

A note below the colophon, by some unknown writer, runs as follows بلغ مقابلة بح الطافه في مسعد رسول الله صلى الله عليه وسلم and tells us that the present MS was once compared with another copy of the work in the Mosque of the Prophet

A note on the margin, close to the colophon, runs thus بلغ مقابلة من نسخه لمولانا العارف السيد عبد الله المدعى بفتح حمدى الثانية سنة ١١٥٩ and tells us that, in A H 1159, the present MS was compared with a copy of the work belonging to Sayyid 'Abdallâh al Mudahhîn, a Sûfî of the 12th century A H

The title-page contains the following three notes

- (i) 'Alî bin Muhammad, commonly called Abu'l 'Azm a Sûfî of the 12th century A H , tells us in the following autograph note that the MS was for some time in his possession

ملكه مجارا على ابو العزم *

- (ii) 'Abdallâh bin Tâha bin 'Umar as Saqqâf, in the following autograph note, tells us that, in A H 1150, he borrowed the present MS from the above-mentioned Abu'l 'Azm 'Alî

هذا الكتاب مستعار عددى و ابا العفر عبد الله بن طه بن
 عمر السعاه ، من كتاب مولانا السدد على بن المرحوم السيد
 محمد ابوالعزم رحمه الله تعالى سنة ١١٤٥ *

- (iii) Again, the same 'Abdallâh bin Tâhâ, in the following note, says that in A H 1151 he purchased the present MS .

تم انتعل بالسرى السرى الى دوة العفر عبد الله بن
 طه بن عمر ابن عبد السعاه ، ... سنة ١١٥١ *

No 930

foli 147 lines 21 size $8\frac{1}{2} \times 5\frac{1}{2}$ 6×3

الطريقه المحمديه والسيرة الاحمدية

AT TARÎQAT AL MUHAMMADIYAH
WA AS SÎRAT AL AHMADIYAH

A work on asceticism and ethics dealing particularly with religious moral and mystical duties based on standard works of Sufism and 30 works on Hadis. The present work is divided into 3 *Bab* each *Bab* being subdivided into several *Fasl*. For details of the contents see Berlin No 8836.

Author Muhiaddin Muhammad bin Pîr Ali al Bîrkawî (Birgîlî) المعروف باسم أبي بكر علي البركي a well known Turkish author and scholar belonging to the Hanafî school who composed a number of works on different subjects of which 23 including the present work are enumerated in Brock vol II p 140. He was born in A H 929. He was a favourite scholar of Sultan Sulaiman (A H 926-974 = A D 1520-1566) of the Ottoman dynasty who erected a Madrasah for our author where he spent his life in teaching and composing his works. He died in A H 981 = A D 1573. See Iqd al Manzûm p 130 Journal Asiatique (Paris 1828) vol II p 159 Ibadîq al Hanafîyah p 380 Brock loc cit.

Beginning —

الحمد لله الذي جعلنا منه وسطا حراما لله

For other copies of the work see Paris Nos 1321-2 Cairo vol II p 94 Aya Sofia Nos 1900-6 Alger Nos 2484-93 Berlin Nos 8836-7 Buhar Lib Cat vol II No 124 Asiatic Society of Bengal p 66 Rampur No 132.

The present work was printed in Constantinople in A H 1207 along with the commentary called Al Barakat al Muhammadîyah and again with another commentary called Al Hadiqat an Nadiyah in A H 1290.

Foli 1-13 are written in Naskh and the rest in Nasta'liq. Not dated apparently 11th century A H.

No. 931.

foll 141, lines 19, size $8\frac{1}{2} \times 4\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{1}{2}$.

The Same

Another copy of the same, written in fair Nasta'liq Not dated, apparently 11th century A H The present copy bears a frontispiece, and foll 1-2 are written within gold-ruled borders Each complete sentence of these two foll ends with a golden circle Foll 1-3 contain quotations from different works and other miscellaneous matter

The following note on fol 2^a indicates concisely the periods of time separating the famous prophets from Adam to Muhammad

تاريخ آدم عليه السلام الى نوح العدن و مايتن و اربعين سنة و من نوح الى ابراهيم اله ، و ارحمائه و عشرين سنة و من ابراهيم الى موسى سدعمائه و سبعين سنة و من موسى الى داؤد حمسمائه سنة و من داؤد الى عيسى اله ، و مايتن سنة و من عيسى الى محمد عليه السلام ستمائه سنة *

This is followed by another note, enumerating 35 works on Hadis referred to in the present work, with the abbreviations used for each of them

No. 932.

foll 285, lines 28 size 12×8 , $9\frac{1}{2} \times 5\frac{1}{2}$

المواهب . العنكبوت

AL MAWÂHÎB AL FA'I'HÎYAH.

A rare and useful commentary on the preceding work, composed in Mecca, A H 1051

By Muhammad bin 'Alî bin Muhammad bin 'Allân al Bakrî As Siddîqî الصدیقی العلان الكرعى a well-known Sûfi and scholar of Mecca, who was born in A H 996 and completed his studies at the early age of 18 years He was a disciple of his uncle Ahmad, under whom he received spiritual training for a considerable period He was an eminent teacher and author, and composed more than 60 works See *Khulâsat al Asar*, vol iv, p 184 Only three of these works are enumerated in Brock, vol ii, p 391 He died in Mecca in A H 1057 = A D 1647, leaving behind him a large number of

pupils. See Khulasat al Agar loc cit Broel loc cit Iqd al Jawahir fol 168 He was buried near the tomb of Ibn Hajar (see Lib Cat vol 3 part 1 No 283)

Beginning —

الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد وآله

Only one other copy of the work is mentioned viz in Cairo
vol n p 110

Some one in his note on the title page which runs thus نخط
بخط مولد رحمه الله تعالى tells us that the present MS is an autograph
copy but we cannot accept this statement in view of the below
quoted colophon which the scribe begins with the words قل مولد
بخط (the author said may God have mercy on him) —

ول مولد می الله عنه و مع السامی تصدقه کان بما سورد
شهر متص سنة احدى و خمسين الف بحد الكعبة العواد الم

Written in fair Nashb Not dated apparently 11th century
A II It was written in or before A II 1072 as is evident from the
following note dated A II 1072 in which some one who does not
reveal his name tells us that the MS was in that year in his
possession —

وعد بملكه العدد القادم من الله له لوالديه في شهر جمادى الاولى
سنة اربع وسبعين والقب *

No 933

foli 273 lines 29 size 14 1/2 x 10 9 1/2 x 5 1/2

The Same

Another copy of the preceding commentary Written in Magribi
character Dated A H 116~

No 934

foli 384 lines 24 size 11x7¹ 7¹ x 11

وسيلة الاحمد

WASĪLAT AL AHMADIYAH

A well known detailed commentary on the At Tarigat al Muham
 madiyah (see No 930 above) The first draft of the present coun

i

mentary was made in A H. 1052, but it was finally arranged, and a fair copy made, by the author in A H. 1081

By Maulâ Rajab bin Ahmad بن أحمد، مولی ر، a famous scholar of the 10th century A H, see Cairo, vol II, p 144 The commentatôr, on fol 203^b, refers to another composition of his, entitled Jâmi' al Azhâr, thus

بقي ههنا كلام مذكور في كتابي جامع الزهار الح *

Beginning

الحمد لله الذي هدانا لمعرفة القويم الح *

For other copies see Cairo, *loc cit*, Alger, No 982, Ibrâhîm Pâshâ, No 776

The present commentary was printed in Constantinople, A H 1270

Written in fair Naskh Dated A H 1167

Scribe علي الطامی

No. 935.

fol 13, lines 11, size 8×6, 6×4

قطعة من شرح الطريقة

QIT'AT MIN SHARH A'I' 'I'ARÎQAT.

A fragment of the preceding commentary, beginning thus

العسل الثاني في الددع اقول الددع جمع ددعه وهي اسم للانتداع

كالرعة لا ارتجاع *

and ending as follows — وهذا المقام لانه من مرله —
الامدام It corresponds with fol 19^a–26 of the preceding copy

Written in ordinary Naskh Not dated, apparently 13th century A H

No 936

fol 8 lines 17 size $7 \times 4 \frac{1}{2} \times 2 \frac{1}{2}$

الرساله في التوكل

AR RISÂLAT FÎ AT TAWAKKUL

A treatise in which the author maintains that from the mystical point of view the seeking of help from others and devising means for gaining one's object is not contrary to Tawakkul (reliance on God). Various conflicting views of Sufis on the subject are quoted.

Neither the author nor the work is mentioned in any catalogue but we learn from the preface quoted below that Isa bin Abdarraḥim عيسى بن عبد الرحمن is the author of the work. The following note on the title page the handwriting of which is identical with that of the MS tells us that Isa the author was a Qaḍī —

هذه رساله في التوكل و حكم مناسره الاسباب للعلامه فاضل عيسى

رحمه الله تعالى *

It is possible therefore that the author is Qaḍī Isa of Ahmadābad (in India) who died in A H 982 = A D 1574. See An Nur as Saḥīr fol 360 where we are told that he composed several works but the titles of these works are not given and so we cannot be certain that he is the Qaḍī Isa the author of the present treatise. On the other hand we find no reason to reject the supposition. The scribe in his colophon which is quoted below uses the phrase رَحِمَهُ اللَّهُ (always used of the dead) in referring to the author and he tells us that the present MS which is dated A H 1015 was transcribed from a copy revised and annotated by the author. Further there are in our copy which as already mentioned is dated A H 1015 two or three autograph marginal notes by the author's son Qaḍī Ibrahim whose signature to the note on fol 2^a runs thus فاضل ابراهيم بن عيسى

Beginning —

الحمد لله الذي ، المتعالم
و بعد فعول القعر الى عفو مولاه
الكرم عيسى بن عبد الرحمن
قد احتلقت عبارات العلماء في تكل
معنى التوكل الخ *

The author first of all quotes from Irshād al Murīdīn fol 15 of Shihabaddīn as Suhrawardī (see No 864 above) the meaning of the word Tawakkul thus —

و قال السمع شهاب الدين ودس سره التوكل ان يكل الرجل امره
 الي الله تعالى و يرمى بما يحرق عليه من قضاء الله و قدره و التوكل
 محله العلم ، الحج *

Written in Naskh Dated A H 1015

Scribe اسماعيل بن احمد بن ربيع الدين بن محمد بن جعفر الحسيني
 This scribe is an Indian scholar of the 11th century A H , for a
 composition of whose see Hand-list, No 125

We are not acquainted with any other copy of the work

The colophon of the scribe, indicating that the present MS was
 transcribed from a copy revised and annotated by the author, runs as
 follows

و قد راجع العراق من كتابه هذه الرسالة و معالمتها على نسخة
 صححتها المصنف ، رحمه الله بنفسه و كتبه عليه الكواشي العبد اسمعيل
 العربي ، بن سيد احمد بن سعد ربيع الدين بن سعد حلال الدين محمد بن
 سعد جعفر الحسيني سنة خمس مائة و اله ، الحج *

The author's annotations, quoted in the present MS , are followed
 by the words منه

No. 937.

foll 98 , lines 13 , size $8 \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$.

حسن التوصل في آداب ، زيارة اهل الرسل

HUSN A'I' 'I'AWASSUL FÎ ÂDÂB I
 ZIYÂRÂ'I' I ÂFDAL AR RUSUL.

A work containing rules and directions for the guidance of those
 visiting the tombs of the Prophet and others in Medina, followed by
 a discussion on the validity of this practice from the mystical and
 religious points of view The work was composed in A H 953, after
 the author's return from Hajj The author remarks in the preface
 that, although the same points had been dealt with in other works,
 he knew of no composition treating of the subject exclusively , hence
 the present work It may be noted that another such composi-
 tion by his contemporary, Ibn Hafar Haisamî (see No 925 above),
 was composed three years later, viz , in A H 956 The present work
 is divided into a *Muqaddimah*, two *Bab* and two *Khâtimah*

Foll 2-6 *Muqaddimah* The reasons for the present composition and the need of it are pointed out

Foll 7-70 *Bab 1* Contains 99 rules to be carefully observed from the date of expressing a desire to that end by those visiting the tombs of the Prophet and others in Medina

Foll 70^b-89 *Bab 11* Contains directions for offering prayers and addressing benedictions to the Prophet and others

Foll 90-91 *Khatimah* (1) Indicates at what places and on what occasions prayers must be offered

Foll 91^b-98 *Khatimah* (11) Contains the rules to be observed on the return journey

Neither the author nor the work is mentioned in any catalogue. Although the author's name is mentioned nowhere in the present MS we know that Ahdal Qadir bin Ahmad al Fakih احمد الفقيه عند الفارس (d. A. H. 982 = A. D. 1574 see No 850 above) is the author since he refers to two other compositions of his. On fol 21 he refers to his commentary on Hizh thus وحكى له كرامه في شرحي لحربه. This commentary on Hizh by Ahdal Qadir is noticed in Berlin No 1101. Again our author on fol 24 refers to another composition of his Al Manahij as Sanayah fi Al Ahlialaq thus —

و قد ذكرت حملته من الاحلاق في كتاب منافع السعة *

A work with this title by Ahdal Qadir is noticed in Berlin No 5401

Beginning —

الحمد لله الذي نادى بأداب رسوله و سمعها حس الرسول
في آداب رباة اصل الرسل المقدمة لما من الله تعالى بالربارة
السريعة سنة ثلاث و خمسين و سعمائة و لم ارا احدا من اهل العلم
اورد آداب الربارة بتأليف الحق *

Written in fair Naskh Not dated apparently 12th century

No. 938.

foll 10, lines 19, size 9 × 6, 7 × 4

نُبْدَةُ مِنْ كِتَابِ الْبُرْهَانِ

NUBḌ A'Ī' MIN KI'Ī'ĀB AL BURHĀN.

An incomplete copy of an abridgment of Kitāb al Burhān, a rare work on the virtues, supernatural powers, and mystical exercises of the famous Sūfī, Shihābaddīn Ahmad bin Shaikh 'Abdarrahmān bin Abī Bakr bin Shaikh 'Abdarrahmān as Saqqāf (d. A. H. 946 = A. D. 1539, see Al Mashra' ar Rawī, foll 85-88), composed by his disciple, Yahyā bin 'Abdarrahīm al Khatīb. With regard to the date of the author, we know that he made the Hajj in the year A. H. 958, see fol 7^a of the present work, where we read

و كُنَّا مَسَافِرًا إِلَى الْحَجِّ سَنَةِ ثَمَانٍ وَ خَمْسِينَ وَ تِسْعِمَائَةٍ *

We do not know who made the present abridgment, but he was evidently a contemporary of the author of the original work, see his reference to the latter, on fol 10, which runs thus

قَالَ مَوْلَاهُ ، الْكِتَابُ لَطَفَ ، اللَّهُ بِهِ وَ نَاحِيَتُهُ فِي الدَّارَيْنِ *

The preface of the author of the original work is quoted verbatim at the beginning, and runs as follows

الْحَمْدُ لِلَّهِ حَمْدًا كَمَا يُدْعَى بِكَالِهِ وَ عِلْمُ سُلْطَانِهِ أَمَّا بَعْدُ فَنَعُولُ
الْعَبِيرَ يُكْنَى بِنِ عَدَدِ الرَّحْمِ الْخَطِيءِ ، إِنْهُ مِنْ مَعْنَى اللَّهِ تَعَالَى أَنْ يُسْرَلَى
أَنْ أَمْعَ شَيْئًا الْحَمْدُ *

'This is followed by a note by the author of the present abridgment, referring to himself thus

قَالَ الْعَدَدُ الْكَامِعُ لِهَذِهِ الْوُرُفَاتِ هَذَا وَحْدَتُهُ مِنْ مَصْنُوعِهِ ، السَّيِّحُ يُكْنَى
بِنِ عَدَدِ الرَّحْمِ الْخَطِيءِ ، مِنَ الْبُرْهَانِ الْمَدِينِ مِنْ رِسَائِلِ وَ كَرَامَاتِ سُدْدَا
السَّاحِ شَهَابِ الدِّينِ *

We are not acquainted with any other copy of the present abridgment, nor have we traced any copy of the original work

Written in fair Naskh Not dated, apparently 12th century A. H.

A note on the title page indicating that the MS is an abridgment of 'Al Burhan runs as follows —

هذه نسخة من كتاب الدرر
القصيدة السبع بحمد الله
• بدد الرحمن الكطوب بعدة الله تعالى برحمته الرحمة

No 939

fol 179 lines 27 size 8×6 6×3¹

الرحمة

AT TARJUMAH

Some one (not the scribe of the MS) has inserted on the title page of the work the title *Kitab al Wazāif* كتاب الوظائف and again in the following note written by the same hand at the end we are told that the work is known throughout the world under this title —

• هذا كتاب الوظائف المشهورة في نواحي الدار

The work was accordingly so entered in the Hand list No 1376 The title however is found nowhere in the body of the work nor is it supported by any catalogue or work of reference

In the colophon which runs thus —

وقع القراع من تأليف هذه الرحمة في اليوم السابع من شهر ربيع
سنة سبع وثمانين و تسعمائة من الهجرة النبوية بحمد الله المشهورة •

the author refers to the present work as *At Tarjumah* and says that it was completed at Mecca in the month of Rabi' al A II 987 The word *Tarjumah* which is used in the colophon may mean description such as the description of mystical principles and theories and the explanation of aphorisms of the Sufis contained in the present work but it may also mean translation and in what follows we shall give reasons to show that the latter is the sense in which the word is used and that *At Tarjumah* is accordingly the title of the work

On fol 46 reference is made to three *Ijāzās* which are quoted below granted to the author in A II 766 773 775 by his *Shaykh* Hafizaddin who died at the end of the 8th century A II —

و قد ابحار السمع سراج الدين لحارة عامه لفظاً و حطاً
بعده ا ا ا حافظ الحق و الدين الطاهرى الكاظمى الروسى
و قد

احار ، مدخنا هذا رحمه الله لهذا العشر احارة عامه لفظاً و حظاً مدخارى ...
 فى آخر سعدان سنة ١٠٠٠ و ستين و سعمائة و ثمانى فى اواسط رحه ،
 سنة ثلاث و سعين و سعمائة و ثالثاً فى اواسط دي العدة سنة
 خمس و سعين و سعمائة ثلثة اوس الحج *

It is at once evident that there is a great discrepancy between the dates of the above Ijâzas and the date of composition of this Tarjumah, viz , A H 987

After an exhaustive study of all available works on Sûfism and works of reference, we are able to throw the following new light on the subject

(1) The three Ijâzas, with the dates above-mentioned, are found verbatim on fol 75ⁿ of Fasl al K̲h̲itâb, a work on Sûfism in Persian by K̲h̲wâf̲a̲ Muhammad Pârasâ (d A H 822=A D 1419), see Persian Hand-list, No 1368

(ii) The author of Hadâ'iq al Hanafiya, pp 307-314, tells us that the above K̲h̲wâf̲a̲ Muhammad Pârasâ received Ijâzas from Shaikh Hâfizaddîn, who died at the end of the 8th century A H, and is evidently the Shaikh referred to in the Ijâzas quoted above

(iii) Finally, a reference to the Fasl al K̲h̲itâb shows that the present work is an Arabic translation of the same

The beginning of Fasl al K̲h̲itâb after the preface, runs as follows

ندان بدتک الله و ايانا على السداد فى العول و العمل والا اعتقاد که
 مسائى طريعه ، قدس الله ارواحهم کبراء دين و مقتدايان اهل يعنى ابد
 و جامع ابد مدان علوم طاهرى و ناطقى و ارباب احوال و اصحاب ابد عقائد
 صامه ايسان بدانر اصول صريحه اس ، از کتاب و سنة و اجماع و مؤيد
 اس ، بدلائل بعلده و شواهد بعلده و با اين همه اهل درو و وحدان
 و کسه ، و عيان ابد الحج *

The opening words of the present work are an Arabic translation of the above passage, and run as follows —

اعلم بدتک الله عروحل و ايانا على السداد فى العول و العمل
 و الاعتقاد فان مسائى الطريعه قدس الله ارواحهم الجامعين سرالعلوم الطاهرة

والباطنة درى العباد الصائبة المنيعة الى الاصول الصريحه مرج بها
الكتاب والسنة و الاحكام ايات الدين و الرحدان و الـ و العدل الحج *

The translator has omitted the preface of the original work which contains the name of its author Muhammad Parasa and which with the exception of the Persian phrase (اما بعد هيكوند) is in Arabic —

الحمد لله بكلمه على وحدانيه (اما بعد هـ) كبريد المعينه
الى الله محمد بن محمد بن محمود الكاظمي الديلمي معه لما نكده
و برعا من القول و اعمل الحج *

Had the translator not omitted the preface we should have known at once that the work was an Arabic translation of Fasl al Khitab. The incorrect title of the work given on the title-page viz Al Wazaif is apparently taken from the chapter headings on foll 6-10^b.

At the time of the compilation of the Hand list nothing was known as to the authorship of the present work but on consulting Haj Khal in the light of our further knowledge we find that in the following passage in vol iv p 422 he mentions (without describing) an Arabic translation of Fasl al Khitab by Amir Badshah Muhammad al Bukhari composed at Mecca in the month of Rajab A H 987 —

بعرب اصل الخطاب لامر ادسا محمد الديلمي بربل مكة في
رجب سنة ٩٨٧ *

This corresponds so exactly with the date and place of composition of the present translation that we may safely assume it to be the work mentioned by Haj Khal Brock vol ii p 412 citing the authority of Aya Sofia Nos 1976-9 (where however the name of the author is quite correctly given as Khwaja Muhammad Parasa) wrongly ascribes the authorship of the original work the Fasl al Khitab to the translator viz Amir Badshah al Bukhari. References to Amir Badshah Muhammad al Bukhari the translator in Brock *loc cit* and in Berlin No 955 merely tell us that he was alive in A H 987 but in the preface to a commentary of his on Taisir (see Hand list No 702) we learn from his own words quoted below that he traced his descent from Husain the second son of Ali the 4th Caliph that he was born in Khurasan brought up

in Bukhârâ, and settled permanently in Mecca, also that he was a follower of the Hanafî school —

محمد امين السدير داعية الناس الى الحق في دينه
الحق في دينه موافقاً لما في موطأ *

We are not acquainted with any other copy of the work

Written in fair Naskh, in A H 997, i.e., ten years after the translation was made

Scribe علي بن محمد بن سفيان السدير الحنفي المكي

A note on the title-page, which runs thus

هذا الكتاب في ملك السدير ابي الله تعالى صلى الله عليه وسلم

تدويعه سنة ١١٢٥ هـ

tells us that in A H 1125, the MS belonged to Safiaddin Ahmed bin 'Abd alwabbâb. This is followed by another note, dated A H 1144, in which it is stated that the MS came into the possession of the San'â Library (for which see Lib Cat, vol v, part ii, p 21) in that year

No. 940

fol 297, lines 9, size $8\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

مجالس الانوار

MAJÂLIS AL ABRÂR.

A famous work being a collection of pious discourses of the Sûfis, divided into 110 *Majlis*. The contents of the work are fully described in Berlin, No 8815

Author Ahmad al Rûmî الرومي, a famous scholar of the 11th century A H, who died about A H 1010 = A D 1630. See Brock, vol ii, p 445, Berlin, *loc cit*, Bûhârî Lib Cat, vol ii No 126

Beginning —

الحمد لله الذي رفع اقدار العلماء بمقدار معرفته كتابه المحكم *

Written in Nasta'liq Dated A H 1237

No 941

fol 21 lines 23 120 8x6 6½x4½

لرسالة في بيان الوفاء السبي

AR RISÂLAT FI BIYÂN I ALWIYAT
AN NABI

A rare work on Sufism in which the author holds that the practice of the adoption by Sufis of different orders of different coloured garments (حرفه) is based on the different colours of the banners of the Prophet and that it is lawful for a Sufi belonging to one order to wear the garment presented to him by a Shaikh belonging to a different order of Sufism. The author supports his arguments by reference to the Fatwa (opinion) of the following Sufis —

(i) Yahya bin Zayn al Abidin (ii) Abdalbaqi bin Yusuf Az Zurqani (iii) Muhammad Shahin al Hanafi (iv) Shaikh Fa'id al Hanafi

The work ends with a quotation from the Kitâb al Iblâs of Sharani (d A H 973=A D 156, see Lib Cat vol 1 No 567)

Author Ahmad bin Muhammad bin Ali أحمد بن محمد بن علي commonly called Al Gharawi (العسبي) a prominent Sufi scholar of Egypt of the 11th century A H. Originally a follower of the Shafi'i school he afterwards became a follower of the Hanafi school. He was the pupil of Abdal Wahhab Sharani (one of the Sufis mentioned above) to whom he refers on fol 10^b thus و في كتاب الاحل. Our author composed several works on different subjects of which the most noteworthy according to his biographers is a lengthy gloss in 90 kirasas (each kirasas being equal to 10 fol) on the famous theological work Umm al Barahin. He died in A H 1044=A D 1634. See Khulasat al Asar vol 1 p 313.

Beginning —

الحمد لله الملك المعبود الخالق لكل موجود
و بعد
و دعول العدد القدر الراجي من مولاه العبد المني الساعي
كدبر في لون الوفاء الذي صلى الله عليه و سام
شعير و له ربي مخصوص يمنع عنه ان يحمل عدة احم *

It is evident from the above quoted preface that our author

belonged to the Shâfiî school at the time of composition of the present work

Frequent corrections and alterations in the MS suggest that it is an autograph copy

We are not acquainted with any other copy of the work

Written in fair Naskh Not dated, apparently 11th century

A H

No. 942.

fol. 6, lines 26, size $8\frac{1}{2} \times 6\frac{1}{2}$, 7×6

الرسالة في طريق السادة النقشبندية

AR RISÂLAT FÎ 'I'ARÎQ AS SÂDA'I' AN NAQSHBANDÎYAH.

A very concise but useful treatise on Sûfism, containing the mystical teachings and tenets of the Naqshbandîyah order, founded by Khwâja Bahâaddîn Naqshband (d. A H 791 = A D 1388). The following eleven mystical principles of 'Abdal Khâliq al Gujdawânî, a famous Sûfî of the 6th century A H, which are regarded as the fundamental beliefs of the Naqshbandîyah order are also briefly discussed in the present treatise, viz (i) یاد کرد (ii) بارگشت (iii) نگاهداشت (iv) وفوف (viii) حلوة در استقامت (vii) طار بر قدم (vi) هوس در دم (v) یاد داشت (iv) وفوف رمایی (xi) وفوف عددی (x) سفر در وطن (ix) فدی

Author Tâjaddîn bin Zakarîyah bin Sultân Al Hindî An Naqshbandî تاج الدین بن زکریا بن سلطان الہندی القسندی, a well-known Sûfî scholar of India, who settled permanently in Mecca, where he won a reputation for himself in mystical learning, excelling that of the Sûfis of Arabia. The Sûfis of Arabia, even in their old age, used to attend his sittings. Our author completed his studies in the following places in India: Ajmîr, Jawanpûr, Nâgûr and Kashmîr. He first of all received spiritual training, according to the Chishtîyah rule, under Nîzâmaddîn an Nâgûrî (d. A H 985 = A D 1577), but afterwards he received training, according to the Naqshbandîyah rule, under the following famous Indian Sufis of the said order:

(i) Shâikh Ilâh Bakhsh (d. A H 1002 = A D 1593)

(ii) Sayyid 'Alî bin Qiwâm, a famous Sûfî of Jawanpûr

(iii) Muhammad Bâqî Naqshbandî (d. A H 1014 = A D 1605)

The author remained a follower of the said order till his death. In the beginning of the present work, he quotes his catena (سلسلة) in the Naqshbandîyah order, which begins from the Shâikh Muham-

mad Bīqī (mentioned above) and ends with the founder of the said order thus —

و هذه الطريقة التي رآها أحدها العنبر الكامل في العنبر العنبر
عنه في معرفة الرحمن نوح الدرس عن مهدي الزمان الخواجه محمد
الغاني هو أحدها عن المولوي حوكمي إلا ملكي شوس اله لوي
دش محمد وهو عن المولوي الزائد هو عن العوب إلا طم الخواجه
سدد الله الأحرار و شوس شيخ السيوخ مولانا يعقوب الخرجي هو عن
الخواجه الكند الخواجه نوار الحق و الدرس المعرف بـ محمد الح *

A growing love for the holy place compelled our author to leave India for Mecca soon after the completion of his mystical training. He died in Mecca A.H. 1030 = A.D. 1640 and left behind him a large number of disciples of whom the following are specially mentioned by his biographers —

- (i) Mirza Muhammad ad Dima hīqī (d. A.H. 1088 = A.D. 1677)
- (ii) Ahmad bin Ujail (d. A.H. 1074 = A.D. 1663)
- (iii) Muhammad bin Ahmad bin Ujail (d. A.H. 1097 = A.D. 1685)
- (iv) Ahmad bin Yahya bin Ali (d. A.H. 1090 = A.D. 1683)

For the present author's life and works see Brock vol. II p. 419 and Fihrist al-Ashraf vol. I p. 474 where an independent biography of our author Tuhfat as-Salihin Fi Dīlir Taj al-Arifin by one of his disciples Muhammad bin Ahmad al-Husami is mentioned. The author of Tadhkirat Ulama' Hind p. 45 gives no details of his life but refers to him only as a scholar who flourished in the reign of Akbar.

Beginning —

الحمد لله رب العالمين اعلم و معك الله تعالى ان معدنات
السنة المستندة هو معدن أهل السنة والحكمة الح *

The author in the preface tells us that dogmas of the Sufis of the Naqshibandiyyah order are identical with those held by أهل السنة and the famous theological school. The work is divided into the following short Ghasl —

I fol. 2 الفصل الأول في طريق الوصول إلى الله تعالى على طريق
السنة المستندة إما بمحض السيرة أو بالذكر *

II fol. 2 الفصل الثاني في الطريقة الغاية للسادة الأ

III fol 3^{1a} ^١ الرسل الثالث في الكلمات القدسية المأثورة من - مسرة
 الحواشي عدد الخالق العبدواني وهي احد سر
 كلمه مندي طريق السادة النقسندية *

IV fol 4^b-5^a فصل اذا وقع في انباء الذكر والاحتفال تعرفه او وسوسة

V fol 5^b-6^a فصل في العناء والبقاء

VI fol 6^b فصل في الآداب

'Abdal Gam an Nâbulusî (*d* ١١٤٣=١٧٣٠) composed a useful commentary on the present work, for copies of which see Berlin, Nos 2188-9, Cairo, vol II, p, 20

For other copies of the present work see Berlin, No 2186, India Office, No ١٠٣٨/١٧, Cairo, vol II 312

Written in Nasta'liq Not dated, apparently 13th century ١١٥٠

No. 943

fol 49 lines 7, size 7 × 4½, 4½ × 3½

بَيَانُ كَلِمَةِ التَّوْحِيدِ

BIYÂN U KALIMAT' A' T'AWHÎD.

A rare treatise composed in ١٠١٢, in which the author examines, from the mystical standpoint, the Kalimat at Tawhîd, viz لا اله الا الله محمد رسول الله (There is no God but Allah, and Muhammad is his Prophet)

Author Khali Muhammad bin Shakh 'Abdallatif بن خليل محمد بن شيخ، a scholar of the 11th century ١١٥٠, as is seen from the date of composition of the work Neither the author nor the work is mentioned in any catalogue

' Beginning

الحمد لله الذي حلّو حلّو الإنسان وبعد فيقول اول عدد الله
 خليل محمد بن شيخ عدد اللطه فذلك سر - كلمه التوحيد
 و سميته بيان كلمه التوحيد وهو تأريخ تأليعه الحج *
 ١٠١٢

Written in good Naskh, within gold-ruled borders Not dated, but a seal of one Muhammad Samî' dated ١١٠٦, on the title-page, tells us that it was written in or before that year

No. 945.

foll 120, lines 25, size $8\frac{1}{2} \times 5\frac{1}{2}$, 7×4

البوارق المورية

AL BAWÂRIQ AN NÛRÎYAH.

A rare and valuable work, expounding mystical principles and theories. The mystical theories relating to metaphysics are compared with the theories of the ancient philosophers and the philosophers of Islam. The following Sûfis are chiefly referred to by our author in the present work — (i) Gazzâlî (see No 833 above), (ii) Muhiyaddîn Ibn al 'Arabî (No 865 above), (iii) Qûnawî (No 873 above), (iv) Jundî (No 874 above), (v) 'Abdalkarîm al Jîlî (No 885 above), (vi) Jalâladdîn ar Rûmî, See Lab Cat (Persian MS), vol 1, No 59.

The author occasionally quotes the Qur'ân and Hadîs of both the Sunnî and Shî'a sects. The work is divided into the following 8 Bawâriq each Bârîqa being sub-divided into several Lawâmî —

(I) foll 1-24 البارقة الاولى في بيان الوجود وتدرجته وتحقيق

عالم الاموت *

(II) foll. 25-35 البارقة الثانية في الاسماء والصفات

(III) foll 36-57 البارقة الثالثة في بيان عالم المكروب والمثال وبيان
الروح الناطقة والروح النورية *

(IV) foll 58-66 البارقة الرابعة في بيان الطبيعة الكلية والعيوانية
والامور والاركان والحركة والسكون *

(V) foll 67-86^a. البارقة الخامسة في بيان عالم المادة المسمى
بعالم الناسوت وعالم الملك *

(VI) foll 86^b-104. البارقة السادسة في المعاد ودرجاته وبيان
حراء الاعمال ثوابا وحراء وبيان الجنة والنار *

(VII) foll 105-114. البارقة السابعة في اشتغال العقراء واعمالهم *

(VIII) foll 114 120 البارقة الثامنة فيما يطهر للسالك حال المرافقة *

Author 'Abdalhamîd bin Mu'inaddîn bin Muhammad Hâshim an Nairîzî عبد الحميد بن معين الدين بن محمد هاشم النيرى, a Shî'a scholar of Persia, see Kashf al Hufub, fol 26^a, where our author and the present work of his are noticed. The date of our author's death is not given therein, but we learn that he was a scholar of the 11th century A.H. from the fact that he quotes several authorities,

the latest of whom is Bīqir Damād (d A H 1040=A D 1630 Lib Cat vol x No 624 above) Of the passage on fol 120^a which runs as follows —

و قد ذكر هذا الحكم مثل هذا من الحكماء الاوادميين كعناطوس
و عناطوس اولاطى الالهى ر من الحكماء المناحرين السند دور
داماد ذكر فى ساله له المسمى بالحا ه ما وقع له من النكلى الاله
فاظنه منفعون بها اله *

Beginning —

الحمد لله الذى بكلى عن هونه عيب دانه الى الاحدنه الاله
مسبحان نك اب العره ما بصقون و سلام على المسلمين خصوصا سلى
سندباد بديا محمد مصطفى صلى الله و اله امكانه اجمعين
و سمينه بالنوان العونه فى اسرا الحفانى الطفونه و هى ه اله على
بمانه نوارق و سلى عدة نواع اله *

Written in Nasta liq Not dated apparently 12th century A H

No 946

fol 189 lines 11 size $7\frac{1}{4} \times 4$ $4\frac{1}{2} \times 2\frac{1}{2}$

الرساله فى المصوف

AR RISĀLAT FĪ AT TASAWWUF

A treatise on Sufism containing moral and mystical instruction based on the Qur an Hadīṣ and sayings of the Sufis divided into 36 Hidayah Each Hidayah begins thus —

اما الاح الصالح *

Author Muhammad bin Sayyid Muhammad al Gada al Qan nawj Ar Rasuldar الرمولى القدوى الكدائى a scholar of Qannawj who flourished in the 11th century A H In Tadhkirat Ulama Hind p 83 we are told that our author's father was one of the teachers of Aurangzib (d A H 1068-1118=A D 1658-1707)

Beginning -

الحمد لله الذي حلل الملك و الملكوت و لم يكونا شيئاً
 أما بعد فنقول العدد المسكن محمد ... بن سعد محمد الكداني الرسولدار
 المدوحى *

We are not acquainted with any other copy of the work

Written in bold good Naskh, within gold-ruled borders Bears
 a frontispiece Not dated A seal of one Fakhr al Islâm Khân, dated
 A H 1188, tells us that the copy was written in or before that year

No. 947.

coll 10, lines 13, size $7\frac{1}{2} \times 5\frac{1}{2}$, 6×4

الرساله في التوحيد والتصوف - وأدب المرید

AR RISÂLA'Î U FÎ AT 'T'AWHÎD WA
 A'Î TASAWWUF WA 'ÂDÂB AL-
 MURÎD.

The above is the title as given on the title-page, but on a fly-leaf attached to the MS, it is designated Ar Risâlat u fi Shubh Tarîdu 'Alâ al Murîd الرسالة في شبه برد على المرید The treatise is not mentioned in any catalogue under either of these titles It contains 36 questions, chiefly relating to Sûfî dogma, followed by the replies to each, which are based on the joint opinions of the following four Imâms, viz, Abû Hanîfa, Mâlik, Shâfi'î and Ahmad bin Hanbal The questions are introduced in the following different styles, viz (i) السؤال (ii) المسألة (iii) إذا سألك سائل (iv) ان قيل لك (v) امول (vi) الحواب (vii) فل The replies begin with the following words, viz (i) امول (ii) الحواب (iii) فل The author's name is not mentioned anywhere in the body of the work, but some one, in the following note on the title-page, tells us that the author was a scholar of the 11th century A H المصنف من علماء القرن الحادى عشر The paper and the handwriting also suggest this period, and the frequent corrections and alterations suggest that the present MS is an autograph copy

Beginning —

الحمد لله رب العالمين و صلى الله على سيدنا محمد و على آله
 وصحبه اجمعين اما بعد فهذه مسائل وعنده في علم التوحيد والتدو

إذا انقضى الأمر و سأل عنها بعد ذلك أكثر من مرة في علم الدوح
وهي مكتوبة من كتب شتى و انقضى عنا الأمانة الزمنية رصوا
الله تعالى عليهم انه لا النصف لانهم الا على معصى ما انى به
السرع المتعمدى اليه *

The first question begins thus —

السؤال الاول فاما سألك سائل و قال لك ما معنى لا اله الا الله

فعل لا محدود بحق *

The reply runs as follows —

الا الله و اصلها الامن و فرعها الاسلام و تدبرها الاحسان اليه *

An anonymous work of the same nature is mentioned in Berlin No 3483 but the contents of the latter do not agree with the contents of our treatise

No 948

fol 34 lines 29 size 8¹ × 5¹ 7 × 4

سبل الادكار و الاعمار

SABÎL AL ADKÂR WA AL I'TIBÂR

A rare treatise expounding concisely from the mystical point of view the mysteries of the creation of man the various stages of human life from birth to death the conditions of the soul in the period intervening between death and the Day of Resurrection and the life of man in the next world The work was composed in A H 1110 and is divided into the following five Umr —

(i) fol 3-7 العمر الاول من حين خلق الله آدم عليه السلام

فلم يزل ينقل من صلب الى رحم و من رحم الى

صلب الى ان حرج كل واحد منهم من بين ابيه

وامه *

(ii) fol 7^b-21 العمر الثاني من حين خروج الانسان من ابوه

الى الدنيا الى وقت موته اليه *

(iii) fol 21^b-27^a العمر الثالث من حين خروج الانسان من الدنيا

الى الموت الى ان يبعثه الله بالنعيم في الصور

وذلك مدة النرج *

(1v) foll. 27^b-30^a ^٢العمر الرابع من حبس خروج الإنسان من فترة أو
من حبس ساء الله بالنعيم في الصور +

(vi) foll 30^b-34 ^٢العمر الخامس من وقت دخول الإنسان في البعثة
الى الابد +

Author As Sayyid 'Abdallâh bin 'Alawî bin Ahmad bin al Haddâd Bâ'alawî السيد عبد الله بن علوي بن أحمد بن الحداد باعلوي. Our author, who traced his descent from 'Alî, the 4th Caliph, was born in Medina, in A H 1044, and completed his studies there In A H 1079 he came to Mecca, where he spent the greater portion of his life in literary pursuits and pious devotion His biographers tell us that he enjoyed an equal reputation as Sûfi, scholar and author Six of his works are enumerated in Brock, vol 11, p 407 He was a well-known supporter of the practice of visiting the tombs of the saints (مسألة زيارة القبور), and himself visited a number of Islamic countries with this object He died in A H 1132 = A D 1719 See Silk ad Durar, vol 11, p 91, Bûhâr Library, vol 11, No 129, Brock, *loc cit*

Beginning

سبحانك ، لا علم لنا الا ما علمتنا انك انه ، العلم الخبير الحمد لله
الواحد العزير العزير العزير احمد بما حمد نفسه و بما حمده عباد
المخلصون و اسم هذا المؤله ، سيد الادكار و الاعتدار +

Written in fair Naskh Dated A H 1202

No. 949.

foll 45, lines 16 size 8 × 6, 5½ × 4

اتكاف ، السائل ناجوة المسائل

ATHÂF AS SÂ'IL BI AJWIBA'I'I AL MASÂ'IL.

A rare work (of which the first folio is missing in the present copy), containing replies to certain questions connected with Sûfism, referred to the author by one 'Abdarrahmân Neither the work nor the author is mentioned in any catalogue, but its subject-matter is identical with that of a composition having the same title by

Ahdallāh h^h Alī al Haddad العدد اللہ بن علی (d A H 1132=A D 1719 see No 948 above) noticed in Silk ad Durar vol III p 91 and we may safely take it to be the same work. It was composed in A H 1072 as appears from the following colophon —

وکل القراع من املانه سنه اثنى وسبعين الف من الهجرة *

The present copy of the work opens abruptly thus —

العلم و الحكم ماحرق به العلم اما بعد بعد طلب منى
السبح الرکى عدد الرحمن حوانا من عدة مسائل الح *

Written in fair Naskh Not dated apparently 13th century

A H

No 950

fol 7 lines 73 size 8×6 5½×3

ارحرة الاله طاج

URJŪZAT AL MUSTALAH

A rare treatise containing a metrical explanation in 1000 couplets of technical terms used by the Sufis. The above title is given to the treatise by the author himself in the following hemistich *ارحرة الاله طاج* No mention of any treatise under this title is found in any catalogue however. A treatise containing 1000 couplets entitled *Urjuzah* by *Mustafa Bakrī* (d A H 1162=A D 1748) is mentioned in Berlin No 8162/1 but its subject matter does not agree with that of the present treatise. The two works are clearly by the same author however. Cf the following hemistich at the end of the present *Urjuzah* *رمضقى النكرى حرر نظمها* in which *Mustafa al Bakrī* refers to himself as the author of the treatise. Again in the following couplet —

انى لعمري في الالعبه نصلا في اصطلاح الاله ربه

he mentions another composition of his entitled *Al Alfya* which is a work by the same *Mustafa*. See Berlin No 3903. In *Silk ad Durar* vol III pp 191–200 222 work of *Mustafa Bakrī* are enumerated but the present treatise is not one of them. Notices of 3 of his works are found in Berlin vol x p 356. The author's full name runs as follows *Mu'tafa bin Ḥamaladdīn bin Alī bin Ḥamaladdīn bin Abd al Qadir Muḥammad bin Siddīq al Hanafī ad Dimaḥī al Bakrī* *مطافى بن كمال الدين بن علي بن كمال الدين بن عبد القادر معي الدين البكري*

الصدىقى الحامى الدمشقى البكرى He was a prominent Sûfi author of the 13th century A H , and belonged to the Hanafî School He was born in Damascus, in A H 1099 , and having lost his father in childhood was brought up by his uncle, Ahmad bin Kamâladdîn (d A H 1117=A D 1705), under whom he studied for some years He completed his studies in Damascus under the leading teachers and professors , and received his first spiritual training, according to the Khalwatîyah rule, from Shaikh 'Abdallatif al Khalwatî (d A H 1121=A D 1709), who granted him a license for Sûfism In A H 1122 he left Damascus for Jerusalem, where he lived about four years and attended the lectures of eminent professors In A H 1126 he returned for a few years to his native place, and afterwards went to Mecca, Medîna, Hamât, Bagdâd, Egypt and other places We are told by his biographers that, in the course of his journeys, he received spiritual training, according to the Qâdiriyyah rule, in Hamât, from Shaikh Yûnus al Qâdirî, and âgain, according to the Naqshbandîyah rule, in Mecca, from Sûfî Mûrâd Bakhsî (d A H 1169=A D 1755) He spent the greater part of his life in Damascus and Egypt, where he left a large number of pupils and disciples Sulamân Pâsha, Governor of Damascus, and Rajab Pâsha of Egypt used to attend the sittings of our author He died in Egypt, A H 1162=A D 1748 (though Brock vol II, p 308, merely mentions that he was alive in A H 1137) See Silk ad Durar, *loc cit* , Tâj at Tabaqât, vol XII fol 759

The work opens thus

قال العبد الكبير المصطفى سط الدى رحل صدى صا

Written in ordinary Naskh Not dated, apparently 13th century A H

No. 951.

fol 10, lines 25, size 8×5, 7×4

العتوحاد، الالهية في السجود، الروحانية

AL FUTÛHÂ' AL ILÂHÎYAH FÎ A' 'T'AWÂJJUHÂ' AR RÛHÎYAH.

A concise Sûfî treatise, dealing with الحقيقة الموحدة (the doctrine that the light, or original essence, of Muhammad, was created before all things) The subject is discussed in detail in the well-known history of the Prophet, entitled Mawâhib al Ladunnîyah, vol I, p 12 The Wahhabîs (see Lib Cat, vol X, No 585) reject the

doctrine and say that it is an invention of the Sufis (see Hughes Dictionary of Islam p 162) The present treatise also discusses briefly *التوجهاً الروحاني* (the attraction exercised by one soul on another through mystical communion)

Author Muhammad bin Abdulkarim al Madani ash Shafi'i
السمان commonly called As Samman *ابن عبد الكرم المديني الساماني*

He was born in Medina where he studied under Muhammad bin Sulaiman (d A H 1194=A D 1780) and many others and was a disciple of Mustafa Bakri (see No 950 above) He died in A H 1189=A D 1775 See Silk ad Durar vol iii p 60

Beginning —

الحمد لله الذي جعل محمداً صلى الله عليه وسلم مدني اسس
الاسمان و بعد هذه رساله لطيفه وكلمات طريفة تضمن الروح
الروحاني اليه صلى الله عليه وسلم و في التوجهاً الروحاني
التوجهاً الروحاني الى الله

We are not acquainted with any other copy of the work

Written in rough Nashh Not dated apparently 13th century

A H

No 952

fol 50 lines 21 size $7\frac{1}{2} \times 5$ $6\frac{1}{2} \times 3\frac{1}{2}$

ردة الرسائل الغارمة و عمدة المسائل الصوفية

ZUBDAT AR RASÂ'IL AL FÂRÛQÎYAH WA 'UMDAT AL MASÂ'IL AS SÛFÎYAH

An Arabic translation of certain passages dealing with important mystical principles selected from the first part of the well known Persian work on Sufism entitled *Maktubat* (for a copy of which see Persian Hand list No 1388) by Mujaḍḍid Alf Sanī (d A H 1035=A D 1626)

By Yunus An Naqqashbandī *دي نوسي* Neither the present translation nor its author is mentioned in any catalogue and our works of reference do not provide us with any account of the latter He was evidently a scholar of the 12th century A H of his reference on fol 3^b to his Shaikh Alī bin Ahmad al Kizabī (d A H

1165=A D 1751, see Silk ad Durar, vol III, p 205), viz رأيت شيخنا
الكبرى

Beginning

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين و على
آله وصحبه اجمعين و بعد فنقول اسرار الدنوب سمي
صاحب الحروف طالما كنت اطلع على مجلدات عتب المحققين
..... شيخ منّا اخذنا السمع احمد العاروفى القسندى حراة الله من هدة
الامة الح *

The translation begins on fol. 2^a thus

قال الامام الربانى محدّد اله ، الدانى قدس سره و بعدا به فى
معارف ، الصوفية اعلم ان معارف ، الصوفية و علومهم فى نهاية سهرهم
و سلوكهم اما هى علوم السريعة الح *

Written in ordinary Naskh Not dated, apparently 13th
century A H.

No. 953.

fol 7, lines 7, size $8\frac{1}{2} \times 6$, $6 \times 8\frac{1}{2}$.

الرسالة فى النصف *

AR RISÂLA'I' FÎ A'I' 'T'ASAWWÛF.

A rare treatise, in which certain points of Sûfism are discussed, but which deals chiefly with the virtues of Shaikh Khâlid Ash Sharazûrî (d A H 1231=A D 1816, see Asfâ al Mawârid, Hand-list, No 2441) a famous Sûfi, specially known as an opponent of Wâhhâbî doctrines (see Lib Cat, vol x, No 585) The present treatise was composed by a disciple of the said Shaikh, and was sent to him while he was in Bagdâd

Author 'Uṣmân bin Sanad Al Basrî عبدمن بن سعد البصرى, a disciple of the above-mentioned Shaikh Khâlid and the author of Asfâ al Mawârid, mentioned above He died in A H 1250=A D 1834 See Iktifâ al Qunû', p 434 For other works of our author see Berlin, Nos 10125, 10153, 10154

Beginning

الحمد لله الذى شرح المعارف صدره الح *

Written in fair Nashk Not dated apparently 13th century
A II

An anonymous note on the title page indicating the subject matter of the work and the author's name runs thus —

هذه رسالة كتبها مولانا وشيخنا الشيخ عثمان بن سعد النصري

أسلمنا إلى الشيخ خالد في مكتوبه بعداد *

The writer of the above note in referring to the author of the treatise uses the phrase *my master* and was therefore a pupil of the author. He is also the scribe of the present copy since the handwriting of the note is identical with the handwriting of the MS.

No 954

foli 27 lines 13 size 8×5 6½×4 , ,

الرساله في تعريب مكاتبات الامام الرباني

AR RISÂLAT U FÎ TA'RÎB AL MAKÂ- TABÂT AL IMÂM AR RABBANÎ

An Arabic translation of 89 Persian letters addressed to a number of nobles of different countries and conveying mystical instruction contained in *Maktubat* of Muzaddid Alf Sani (see No 902 above). The name of the translator does not appear anywhere in the body of the work but a note on the title page which runs thus *رساله في تعريب مكاتبات الامام الرباني لمحمد صالح العدي* tells us that he was one Muhammad Salih Afandi a Turkî scholar. Another note in the Turkî language tells us that the translator was a Turkî scholar of the 13th century A H.

Beginning —

باسمہ و ستعانة تعالٰی و سلام علی خادۃ الدنٰی اعطی سلام مولانا

من رحمہ کذاب مبرور بسند دما المعرفون الخ *

We are not acquainted with any other copy of the present translation.

Written in Nasta'liq Not dated apparently 13th century
A II

MIXED CONTENTS IN SÛFÎSM AND ASCETICISM.

No. 955.

fol 30, lines 17, size $6\frac{1}{2} \times 5$, $6 \times 3\frac{1}{2}$

المجموعه في الصوفه

AL MAJMÛ'AH FÎ A'I' 'T'ASAWWÛF.

The present Majmû'ah contains two treatises on Sûfism by the same author, viz, Muhiyaddîn Muhammad bin 'Alî, commonly called Ibn Al 'Arabî العربي محمد بن علي ابن العربي (d A H '638=A D 1240, see No 835 above)

I fol 1-21 كتاب الكنه ما لا بد للمريد منه Kitâb Al Kunh Mimmâ Lâd Budda Lîl Murîdî Minhu A treatise dealing with the duties of novices, divided into five *Bâb*, the last of which is subdivided into five *Fasl* The contents of the work are fully described in Berlin, No 2900

The colophon of the author quoted by the scribe, which runs thus بسم الكتاب والحمد لله حق حقه بمديده موصول سنة احدى وستمائه tells us that the present work was composed in Mawsil in A H 601.

This is followed by the colophon of the scribe quoted below, which tells us that our MS, dated A H 778, was transcribed from an autograph copy

هذا آخر ما وحدته بخط المصنف السيع الامام المتحقق محي الدين محمد بن علي ابن العربي عفر الله له . فرع من كتابه العبر الى الله تعالى ابو بكر بن اسحاق بن ابراهيم الراهدى شعر حمدى الاولى سنة ثمان وسدحن وسدعمائه +

Beginning

الحمد لله رب العالمين و العافيه للمتقين و صلى الله على سيدنا محمد و آله و سلم سأله . ايها المريد المسترشد عن كنه ما لا بد لك منه فانتك في هذه الاوراق على ما سأله *

For other copies of the work see India Office, No 660, Goth, No 914, Cairo, vol 11, p 144, Berlin, *loc cit*

Written in fair Naskh Dated A H 778

Scribe ابو بكر بن اسحق بن ابراهيم الراعى

II fol 23-30 سنة الحرة و سروطها Nishat Al Khirqa Wa Shurutuha A treatise in which is discussed the validity of the practice of investing novices with the sacred garment (حرقه) The conditions under which the investiture should be made are also enumerated The work is chiefly based on the Qur'an and Hadis At the end the author enumerates the Shaykhs from whom he himself received garments

Beginning —

الحمد لله الذى خلع على عباده اهل العباد باسمه الذى الح *

For other copies of the work see India Office No 657/3 Berlin No 2981/2

Ahu Bakr Ishaq the scribe of the former treatise is clearly the scribe of the present treatise also since the handwriting is the same

Written in fair Naskh Not dated apparently 8th century A H

No 956

fol 57 lines 23 size $7\frac{1}{2} \times 6$ $5\frac{1}{2} \times 6$

المجموع

AL MAJMU'AH

The present Majmu'ah contains six treatises on Sufism (together with quotations from the sayings of certain Sufis) composed by the same Muhiaddin Ibn al Arabi محيى الدين ابن العربي see No 955 above All these treatises were transcribed by عبد الرحمن بن حواجة in the following months viz, Pab II Jumada I Jumada II and Pajab of the year A H 1017

I fol 1-6 كتاب العباد في الساعات Kitab Al Ibad Fi Al Mushahadat A treatise expounding the mystical stage known as ماء (absorption into the Deity) and the spiritual experiences enjoyed in the same The author in the preface quoted below solemnly warns Sufis against giving out commonly the revelations and mystical secrets of this stage The following Hadis from Sahih Bulhari (see Lib Cat vol v part 1 No 129) is quoted in support of this injunction —

كذا قال ابو هريرة رضى الله عنه فيما ذكر البخارى في صحيحه حمل

عن النبي صلى الله عليه وسلم حران من العلم فاما الواحد ودينه فكم
و اما الآخر فلو دينه وطع مدى هذا المعلوم الح *

The author on fol. 5^b, in connection with a certain theory, says that it will be discussed again in *Futûhât al Makkîyah* (استرد ذكرها في), a well-known large work of our author, composed in Mecca in A H 629 (see No 865 above) Hence we may conclude that the present treatise was composed in Mecca in or before that year

Beginning

قال المسمى لهذا الكتاب رضى الله عنه الحمد لله الذي قدر
وفى وحكم وامضى و رضى و ارضى و تعدس هامة و حاللا و تدرة
ان يكون حوهرها و عرضا و هذا العن من الكسب و العلم بجه
سترة عن اكر الخلق بما فيه من العلو و عبودة و التله ، فيه و رية ، الح *

For other copies of the treatise see Berlin, No 2945, Wien, No 1910, Br Mus, No 886/17

« In all these copies the word *Mushâhada*, occurring in the title of the work, is given in the singular form, but in our copy it is used in the plural form (*Mushâhadât*)

Written in Naskh. Dated 7th Jumâdâ I, A H 1017

II foll 6^b-10^a مفتاح الغيب *Miftâh Al Ga'ib* A treatise relating to the subject of علم الهى or mystical knowledge of God

Beginning

الحمد لله المتفرد بعلم المعاني الاول المدعوف بها سبحانه من كونه
متكلما فى الاول العاتج بها معالين العيوب الح *

For other copies of the work see Berlin, No 2962, Br Mus No 886/22

In our copy, the first word of the title occurs in the form of the singular, but in the other copies, referred to above, the word is used in the plural form

Written in fair-Naskh Dated 10th Jumâdâ I, A H 1017

III foll 10^b-16^a مقام القرنة *Muqâm Al Quibah* A treatise dealing with the definition of مقام القرنة a mystical stage for which also see No 891 above, and the spiritual experiences enjoyed in the same The author, in the following passage on fol 14^a, refers to another work of his, viz, *Kitâb al Khawat* (see No 885 above), thus
كما ذكرناه فى كتاب الحلول

Beginning —

الحمد لله الذى خصص من سوره من زيادة بخصائص علوم
العلماء الهيم •

For other copies of the treatise see Berlin No 2910 Br Mus
No 886/19 Cairo vol vii pp 15-21 15

Written in fair Naskh Dated 16th Jumada II 1017

I fol 16^a-18^a Contains quotations from the sayings of the following famous Sufis Abu Ishaq Ishaq Dun Nun Abu Saïd bin Abdallah

IV fol 18^b-21 مراتب علم الوهب Maratib U Ulum Al Wahb
A treatise expounding the various stages of progress in the Divine knowledge and the spiritual experiences enjoyed by disciples in each of these stages

Beginning —

بسم الله الرحمن الرحيم الحمد لله الذى جعل من نور
عن السور المكنون العدل من العلم القديم الى حصه النعمان الهيم •

For other copies of the treatise see Berlin No 2916 Br Mus
No 886/18 Cairo vol vii p 371

Written in fair Naskh Dated 6th Rabi II 1017

V fol 21^a-29^a نكبات الكهنة Naskbat Al Kihniq A treatise
expounding the mysteries of the creation of the world and of Adam with a brief discussion of the pre-eminence of men among the creatures of God

Beginning —

الحمد لله الذى جعل الانسان الكامل معلما للكل الهيم •

For the only other known copy of the treatise see Br Mus
No 886/16

Written in fair Naskh Dated 16th Jumada I 1017

VI fol 30-37 كتاب الاسفار فى بيان الاسماء Kitab al Asfar Fi
Binaf Al Asfar A very rare treatise expounding the mystical lore connected with the existence of God the creation of man the mystical changes which occur and the various stages of man's progress in the Divine knowledge

Beginning —

الحمد لله الذى جعل الكائن فى العباد الموصوف بالاسماء الهيم •

We are not acquainted with any other copy of the treatise
Written in fair Naskh Dated 3rd Rajab 1017

No. 957.

foll 8, lines 23, size $7\frac{1}{2} \times 6$, $5\frac{1}{2} \times 3$

المجموعه

AL MAJMU'AH.

The present Majmû'ah contains three treatises on Sûfism, written in good Naskh. Not dated, apparently 11th century A H

I foll 1-2^b زاد الطالب Zâd At Tâlibîn A treatise expounding the following five points

(i) ذكر (recital of prayers) (ii) محالعه نفس (resistance to the evil side of man's nature) (iii) ترك دنیا (renunciation of the world) (iv) توكل (reliance on God) (v) رضا (cheerful acceptance of God's decrees)

Neither the author nor the treatise is mentioned in any catalogue, but the following note on the first folio, which runs thus
 I tell us that the treatise is by 'Alî bin Husâmmaddîn al Muttaqî (d. A H 975 = A D 1665, see Lib Cat, vol v, part II, No 425)

In the absence of any direct evidence to the contrary, we may safely accept this statement

Beginning —

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله
 اجمعين و صل في الذكر يدعى للطالب ان يذكر الله تعالى دائماً
 و فيه الخ *

II foll 2^b-5^b اسرار العارفين Asrâr Al 'Ârifîn A treatise expounding the mysteries underlying certain principles of Sûfism, and enumerating the duties of novices, divided into 29 short *Fasl*. The treatise and its author, Husâmmaddîn, are mentioned in Hâj Khal, vol 1, p 281, thus
 اسرار العارفين و سر الطالبين للشيخ هـ ام الدين
 This statement is supported by a note on the first folio of our copy, which runs thus
 هذا انصاً لعلی بن هـ ام الدين
 and which tells us that this is also the work of 'Alî bin Husâmmaddîn هـ ام الدين, the author of the preceding treatise

Beginning

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد سدد
 المرسلين و على آله و اصحابه الطاهرين اما بعد فان رابع العرف و هـ ام

و دياره قد و هب فاردت ان اكتب كتابا في علم السالكين و العباد
العارفين و اسرار العارفين و ستر الطالبين * الح

III foll 5^b-8 *Ar Rasalat Fi Al Faqr* A treatise dealing with the mystical stage known as Faqr (poverty) and with the virtues of the same. The scribe in his colophon quoted below tells that the present *Mukhtasar* comprises the sayings of *Shihabaddin As Suhrawardi* (d A H 632=A D 1234 see *Lab Cat* vol x No 519). The title is not given anywhere in the body of the treatise. The title given above we have borrowed from Berlin No 3161 where a copy of the work is described and the authorship ascribed to the above mentioned *Shihabaddin As Suhrawardi* *شهاب الدين السهروردي*

Beginning —

الحمد لله الذي يعلم ميكانيل البحار سألني بعض الامراء و منهم
الله تعالى من شرح الفقر الح *

The colophon of the scribe runs thus —

سمع بعون الله و بحس توفيقه هذا الكلام مختصر مسند في
مدح الفقر من معالي السمع العارف شهاب الملوك و الدين
السهروردي الح *

Only one other copy of the treatise is known to us viz Berlin
loc cit

No 958

foll 64 lines 24 size $7\frac{1}{2} \times 5$ 6×3

المكتوبة

AL MAJMU'AH

The present *Majmu'ah* contains two treatises on Sufism by the same author

I foll 1-5 *At Talwihat As Sufiyah* A treatise expounding mystical theories relating to the existence and other attributes of God and man divided into ten *Talwih*. One Muhammad Baqir in a note on the last folio which is followed by his seal dated A H 1215 (محمّد باقر) tells us that

the present MS is an autograph copy. This is confirmed by the author's colophon, and by the frequent alterations and corrections. The handwriting and the paper of the MS suggest that it was most probably written in the 12th century A H.

Author Sûfi bin Jawhar al Jhanjhanî صوفي بن جوهر الجنحاني. Neither the author nor the treatise is mentioned in any catalogue; but from what has been said above, we may conclude that the author was a scholar of the 12th century A H. He refers to himself as Jhanjhanî (i.e., a resident of Jhanjhan, a small town in Upper India).

Beginning —

الحمد لله الذي قام بوحدايته ذاته وطهر تعدد صفاته وبعد
 فيقول العدد المدهى ، صوفي بن جوهر الجنحاني السريه ، هده
 الأوراق المسماة بالتلويحات الصوفيه الح *

The colophon runs thus

افتخرت على ما اشرفنا الله من التلويحات العسرة الكامله حامدا لله
 تعالى و مصليا على نبيه و رسوله محمد و آله و اصحابه اجمعين الح *

Written in fair Naskh

II foll 6 15 هدايه الصوفيه Hidayat As Sûfiyah. A treatise (by the same author) explaining technical terms and expounding certain important philosophical principles. The following reliable Sûfis are quoted in the present work

- (i) 'Abdalmalik bin Habîb (d A H 238=A D 852, see Mirât al Janân, fol 153)
- (ii) Junaid Bagdâdî (d A H 297=A D 909; see No 910 above)
- (iii) Shiblî (d A H 334=A D 945, see No 910 above)
- (iv) Abû Tâlib al Makkî (d A H 386=A D 996, see No 826 above)
- (v) Abu'l Hasan Kharqinî (d A H 425=A D 1033, see Nafahat, p 336)
- (vi) Gazzâlî (d A H 505=A D 1111, see No 833 above).
- (vii) Yûsuf al Hamadânî (d A H 535=A D 1043, see Nafahat, p 428)
- (viii) Abû Madyan (d A H 590=A D 1193, see Nafahat, p. 615)
- (ix) Muhîaddîn Al 'Arabî (d A H 638=A D 1240, see No 865 above)

(x) Qunawī (*d* A H 673=A D 1274 see No 873 above)

(xi) Alawddawlah as Samnānī (*d* A H 736=A D 1337 see No 905 above)

Beginning —

الحمد لله الذي وهب الأسرار لآيات المساهدات والانبصار
بعد فصول العدد الهـ صوفي من جوهر الكهنة السريفة
هذه رسالته بوردته مسماة بالهداية الصوفية الهـ *

Like the former the present treatise is not mentioned in any catalogue The hand writing being the same we may take this also to be an autograph

No 959

fol 134 lines 22 size 10×7 9×6¹

المجموعه

AL MAJMU'AH

The present Majma'ah contains (together with quotations from various works) seven treatises of which the first six are on Sufism while the seventh is a brief account of the Prophet's birth Though the condition of the MS does not suggest that any part of the original contents is missing Muhammad bin Ahmad Zuhra'n a scholar of the 11th century A H and once an owner of the MS in discussing a certain point in a note on the margin of fol 61^b which is quoted below says that the subject is fully discussed in the first treatise of the Majma'ah viz *Mushkil al Ithya* by Gazzali (*d* A H 505=A D 1111) —

وقد مر هذا في كلام من نقل عن العلماء عن رسالته الاملاء على
مسجل الاحياء وهي ال هذا المسجل *

This treatise (of which only one copy is known viz Berlin No 1714) is, however wanting in our copy of the present Majma'ah and was evidently removed before the MS came into the possession of our Library The above mentioned Muhammad bin Ahmad Zuhra'n has made frequent marginal notes on all the treatise and has pointed out certain errors contained in these works The

contents of the present *Majmû'ah* were transcribed in the beginning of the 10th century A H (see colophons of treatises Nos 1 and 1v). All the treatises appear to have been written by the same scribe, as the handwriting and paper are identical. The scribe possibly mentioned his name at the end of the first treatise, which is missing from our copy, elsewhere, the name of the scribe is omitted.

I foll 1-47 الرسالة المكية في حارة الصوفية Ar Risâlat Al Makkiyah Fî Al *Khalwat* As Sûfiyah. A copy of a treatise believed to be unique. Hâj *Khal*, vol III, p 145, mentions the work thus: الرسالة المكية للشيخ الإمام هب الدين عبد الله بن محمد بن ايمن الصوفي.

The fact that he gives no description of the work, and does not even quote the beginning, suggests that he was unacquainted with any copy of the same. The treatise expounds certain mystical principles and practices, and deals with the duties both of *Shaikhs* and novices. It is divided into the following 23 *Bâb* —

- (i) fol 3^a باب فان قيل كذا ، الطريق الى الله تعالى ،
- (ii) foll 3^b-4^a باب هذا العلم الذي به يصح معارفه ،
- (iii) foll 4^b-5^a باب علوم السريعة اصول ومفروع ،
- (iv) foll 5^a-6^a باب لابد ان يريد من شئ كمال يقتدى به ،
- (v) foll 6^a-8^a باب اذا صدقت ارادة الطالب واشتد شوقه الى سارك الطريق ،
- (vi) fol 8^a باب تصحيح البدايه على ما يجمعها استاد الطريقة ابو القاسم الحنيد ،
- (vii) foll 8^a-8^b باب السوط الاول دوام الوضوء ،
- (viii) foll 8^b-9^a باب السوط الثاني دوام الصوم وقليل العناء عند الافطار ،
- (ix) foll 9^a-9^b باب السوط الثالث دوام السكوت الاعنى ذكر الله ،
- (x) foll 9^b-15^a باب السوط الرابع دوام الخلوة ،
- (xi) foll 15^b-25^a باب السوط الخامس دوام ذكر الله تعالى باللسان مع مرور القلب ،
- (xii) foll 25^b-28^a باب السوط السادس دوام رعى الحواطر ،
- (xiii) foll 28^b-30^a باب السوط السابع دوام ربط القلب بالسيح من رغبة الارادة الثامنة ،
- (xiv) foll 30^a-31^a باب السوط الثامن دوام ترك الاعراض على الله تعالى ،

باب على السالك ملازمة انواع العبادات في جميع (xv) fol 31^b-32^a

احواله *

باب في ذكر آدابهم في محاوراتهم * (xvi) fol 32^a

باب في مراعات ما يحب رعايته * (xvii) fol 33^a

باب ان الله تعالى يحب العبد صلى الله عليه وسلم ليكون داعيا للامة * (xviii) fol 33^b

باب في الصفوف ومدتهم * (xix) fol 34^a

باب في المعرفة * (xx) fol 35^a

باب يحب على السالك ان يعرف اصول الدس * (xxi) fol 35^b-41^a

باب في سبب من واعبات اهل العلو * (xxii) fol 41^b-45

باب في سرف هذه الامة المرحومة * (xxiii) fol 45^b-47^b

Author Abdallah bin Muhammad bin Ayman al Āsfahī dī ^{عبد الله} Haj Khal loc cit tells us nothing as to the author's period but from the following Catena (سلسلة) of the author ending with the Prophet which is given on fol 19^a-19^b we learn that he was a Sufi of the 8th century A H since he refers to the famous Sufi Abdarraḥman Kasraqī (d A H 700 = A D 1300 see Muḥmal Fasilī fol 200^b)* as the Shaykh of his own Shaykh Burhan addīn —

فقال على كنف اذكرنا رسول الله قال عليه السلام عصى عندك واسمع
منى ثلاث مرات ثم فيها قلب مرات وانا اسمع فقال العبد صلى الله عليه
وسلم لا اله الا الله وعلى سمع ثم قال على لا اله الا الله قلب مرات
والعبد سمع ثم لعن على رضى الله التمس العصري وهو لعن ب
العجمى وهو لعن داود الطائي وهو لعن معروف الكرخي وهو لعن
السرياني وهو لعن الكندي ومن جدد الى على الزود ناري ومنه
الى انى على الكلب ومنه الى انى عمل المعري ومنه الى انى العاسم
الكوراني ومنه الى انى بكر النساخ ومنه الى احمد العراقي ومنه الى
ابى العجب السهردي ومنه الى عمار بن ناسر ومنه الى نجم الدس
الكندى ومنه الى على لاله ومنه الى احمد الكوراني ومنه الى عدد

* He was born in A H 639 according to Jam in his famous work Nafahat p 503 Jam omits the date of his death however

الرحمن الكسوفى و منه الى برهان الدين و منه الى العمير مؤلفه
هذا التآليه *

Beginning

الحمد لله العظيم شاهه القوي سلطانه اما بعد وعد الع
هذا التآليه ، فى مكة شرفها الله تعالى بم استدركته بمدينة دمشق وردت
فيه فوائد الح *

From the above-quoted preface, we learn that the present treatise was originally composed at Mecca, and was revised and enlarged at Damascus

The colophon of the scribe, indicating the title of the work and the date of transcription (viz, A H 902), runs thus

تمت الرسالة المكية بعون رب البرية سابع عسر المحرم من شهر سنة
ادبى وتسعمائة *

The title and the author's name are given in a note on the title-page, which runs thus

الرسالة المكية فى الخلوة السوفية تصديقه ، السبع الامام العلامة
وطه ، المله و الدين عند الله بن محمد بن ايمن الاصمهدى *

The present MS was compared with the copy from which it was transcribed, as appears from the following note at the end

بلغ معانله على حسه ، الطافه على النسخه المدعوله عنها الخ *

The above note is followed by an autograph note of Muhammad Zuhrân, thus

طالع ، هذه الرسالة بتمامها كتبه ماله العقر الى ربه
الرحمن محمد بن احمد بن زهران الاحمري السامعى الاهري الشغرى *

Muhammad Zuhrân, a scholar of the 11th century A H, to whom reference has been made above, in a marginal note on fol 20^a, criticises our author for committing a gross mistake, and for defective knowledge of the subject, and warns readers that they should not accept his views uncritically

It may be added that the author is also open to the serious charge of quoting from the works of others without acknowledgment For example, on fol 4^b, he quotes about 20 lines (from الشريعة

عند الله ودر to علي اربعة اسام verbatim from fol 144 of a work No 825 above by Ahu Nasr as Sarraf as if they were his own

II Foll 48-89 A copy of a treatise on Sufism containing 41 foll which is defective both at the beginning and at the end Foll 48-88^a contain anecdotes and an account of the virtues of Sufis and pious men with particulars as to the date of their death or the century to which they belonged In certain cases when the name of the Sufi or pious man is not known the anecdotes begin thus عند معقول Foll 88^b-89 contain a discussion of mystical principles and practices The work opens abruptly thus —

عند اسود قال اني المذاكر قد صدمت معه فاما الناس فمطروا من المطروهم "ون في المسجد الحرام الخ"

It ends abruptly with a portion of the chapter on سماع (listening to songs) as follows —

ثم اعلم ان مسئلة السماع لم يزل يلهجون بها فديما وحدثنا و كل احد من الناس يتكلم في ذلك على حسب معتقده ولا شك ان الاعتقاد انما يستلزم ما يتلوه الخ *

The catchword (نـسـ) for the next (missing) folio is found at the right hand bottom corner of the last folio showing that our copy is defective at the end as well as at the beginning The author's name is not given anywhere in the text but that he was a scholar of the 8th century A H and a contemporary of the famous King Timur (A H 771-807 = A D 1369-1405) is known to us from the following passage on fol 88^a, in which it is stated that a certain friend of the author sent his son to him in Damascus before it was captured by Timur (viz in A H 803 see Mufmal Fasih fol 236) —

و انا اذكر حال شخص من اصحابي كاتب امامه احد بهما في بلاد عجلون و الآخر كان معهما عند المقدس و اما المقدم فعنه عجلون بعد ولده الى دمشق لتسجل على في العلم و كل ذلك يدل على بمرئك *

III foll 90-91 الرسالة في الطرب Ar Risalat Fi At Turuq The above title is borrowed from Berlin No 3272 but in the following note on our copy the work is entitled Kitah Fi Bayan Aqrab at Turuq —

كتاب في بيان اربط الطرق الى الله تعالى على مول نجم الدين
الكبرى من تصديقه وهو زرقان *

It is a treatise expounding the three main branches of mystic teaching, viz, (i) طريق ارباب المعاملات (ii) طريق ارباب المحامدات (iii) توبه (i) and the following ten principles comprised in (iii) (i) توكّل (repentance), (ii) الرّعد في الدنيا (renunciation of the world), (iii) توكل (reliance on God), (iv) راحة (contentment), (v) عرلة (retirement from the world), (vi) ما رمة الذكر (constant recitation of prayers), (vii) التوجه (rapt devotion to God), (viii) الصبر (patience), (ix) الرّاحة (meditation), (x) رضا (cheerful acceptance of God's decrees)

Author Abu'l Jannâb Ahmad bin 'Umar bin Muhammad bin Abdallâh Al Khayûqî As Sûfi بن عبد الله بن عمر بن محمد بن عبد الجبار أحمد بن عمر بن محمد بن عبد الله بن عمر بن محمد بن عبد الجبار, commonly called Najmaddin al Kubrâ الكبرى, a well-known Sûfi of the 7th century A H, who received spiritual training from the following famous Shaikhs, viz, (i) 'Ammâr bin Yâsir, (ii) Ruzbahân Misrî, (iii) Ismâ'il Qasrî See, for all these three Sûfis, Nafahât, pp 479-80

Our author also attended the sittings of Abû An Najîb as Suhrawârdî (see No 855 above), who granted him a K̲h̲irqa (garment), see Mir'ât al Asrâr, fol 283 He was killed in K̲h̲awârazm in A H 618 = A D 1221, the year in which the Tartars captured K̲h̲awârazm, where there was a general massacre, more than one lakh of people being killed For a detailed account of the massacre, see Habîb as Siyar, vol iii, part 1, p 21 For our author's life and works see Mir'ât al Janân, fol 385^b, Nafahât, pp 481-87, Muġmal Fasîhî, fol 177, Mir'ât al Asrâr, foll 283-87, Berlin, Nos 3087, 3456, 3733, 8854 Brock, vol 1, p 110

Beginning —

الحمد لله أولا وآخرا والصلوة والسلام على النبي محمد ناطقاً
وطاهراً قال الساج الإمام العامل فدوة المحققين بحم الدين ابو الجبار
أحمد بن عمر بن محمد بن عبد الله بن عمر بن محمد بن عبد الجبار نجم الدين
الكبرى قدس الله سره الطرق الى الله تعالى بعدد انقاس الكلائق ...
لان الطرق مع كثرة عدده محصورة في ثلاثة انواع اولها طريق ارباب المعاملات
وثانيها طريق ارباب المحامدات . وثالثها طريق السائرين الى الله تعالى
.. وهو محصورة في عشرة اصول الحج *

For the only other known copy of the work see Berlin No 3272

IV foli 92-97 سراج القلوب Siraj Al Qulub A work dealing in 41 Bab with 41 important principles underlying the three main branches of mystical teaching The contents are fully described in Berlin No 3314

Author Abu l K̲halil Ahmad bin Muhammad bin Abd almalik al Ash'ari at Tabrizi أبو الحسن علي بن محمد بن عبد الملك الأشعري The author and the present treatise are mentioned in Huj̲ Khal vol II p 588 and in Berlin loc cit but nothing is said as to when the author flourished nor can this be ascertained from the usual works of reference The fact that the latest authority quoted by our author is Abu Ali ad Daqqaq (d A H 405 = A D 1012) and that the above mentioned Muhammad Zubran in his note on fol 96 tells us that certain mystical views of our author were accepted by Muhiaddin al Arabi (d A H 638 = A D 1240 see No 865 above) suggest that our author flourished in the 5th century A H

Beginning —

الحمد لله على ما هم من وعم قال أبو الحليل أحمد بن محمد بن عبد الملك الأشعري رحمه الله النفس منى
نص احواني ان املى كتاب مستملا على ذكر معاني العوام والكواص
واحص الكواص سمعة سراج القلوب الباب الاول النبوة
نبوة العوام من الذنوب والسفاه نبوة الكواص من الركل والعقاب ونبوة
احص الكواص من اودة الحسنات والاكفاب الى الطاعات *

Only one other copy of the work (dated A H 1196) is known viz Berlin loc cit

Written in good Naskh Dated A H 903

V foli 97-114^a A work expounding from the mystical stand point the meaning of لا اله الا الله (there is no Deity but God) A note at the top of the first folio which runs as follows كتاب الحصن tells us that the present work is Al Hisn al Hasin by Ahmad al Gazzali No work with this title however is included in the list of the compositions of Ahmad al Gazzali see Brock vol I p 426

On the other hand a work with the above title is mentioned among the compositions of Shamsaddin al Jazari (d A H 833 = A D 1429) see Brock vol II p 203 The preface and contents of this

work, however, do not agree with those of the present treatise. On a careful examination of the various catalogues, we find that the real title of the present treatise is *تَجْرِيدُ كَلِمَةِ التَّوْحِيدِ* *Tajrîd u Kalimat at Tawhîd*. This is a work by Ahmad al Gazzâlî, and its contents and preface, as given both in Berlin, No 2396, and India Office, No. 694/5, agree verbatim with those of the present treatise. Hence the note, referred to above, is correct as regards the author's name, but incorrect as regards the title of the work. The full name of the author runs thus Ahmad bin Muhammad bin Muhammad al Gazzâlî *أحمد بن محمد بن محمد الغزالي*, a famous Sûfî of the 6th century A H, and the *Shâikh* of Abû an Najîb Suhrawardî (see No 855 above). He was the younger brother of the still more famous Sûfî Muhammad al Gazzâlî (see No 833 above). Both brothers, in the beginning, studied in the Madrasah of Tûs under the same teacher (see No 833 above), but afterwards they completed their studies under different professors. The present author is chiefly known as the disciple of Abû Bakr An Nassâj. He died in Qazwin in A H 520 = A D 1126, see *Ikhtiyâr ar Rafîq*, fol 27^b, *Isnawî*, fol 345, Brock, *loc cit*, where seven works of the author are enumerated.

Beginning,

الحمد لله رب العالمين قال الشيخ الامام جمال الاسلام احمد بن
 محمد بن محمد الغزالي رضى الله في العبدية ، الصحيح عن
 سيد البشر محمد المصطفى قال حبرا عن الله تعالى لا اله الا الله
 صلى فمن دخل - صلى امن من عدائي الح *

For other copies of the work see Berlin Nos 2394 2405, Cairo vol II, p 80, India Office, No 694/5

Written in Naskh Dated A H 903

Foll 114^b-115^a Contain anecdotes of Muhammad al Gazzâlî (see No 833 above)

Foll 115^b-118 Contain a portion of *Munqid Min Az Zalâl* of Gazzâlî (see No 833 above), dealing with mystical teaching. For a complete copy of the said work see Berlin, No 1725

The portion quoted opens thus

قال الامام حجة الاسلام في كتابه الممقد من الظلال الح *

Foll 118-122^a Contain a portion of the biographical account of Gazzâlî (see No 833 above) contained in *At Tabaqât Al 'Alîyah Fî Manaqib Ash Shâfi'iyah*, a rare biographical work on Shâfi'î scholars by Muhammad bin Hasan

The portion quoted opens thus —

قال القدر الى الله تعالى محمد بن حسن في كتابه الطعاب
عليه في مذاب الساعية منهم الامام حجة الاعلام محمد بن محمد
العرالى العام على رأس السنة انه الح *

Foll 122^b-125 Contain a chapter فصل المؤمن quoted from
Amali of Muhammad bin Muhammad bin Zaid al Bagdadi a tradi-
tionist of the 5th century A H

The quotation opens thus —

فصل المؤمن من امالى السد الامام ابى المعالى محمد بن محمد
بن ريد الحسنى البغدادي رحمه الله محدوف الاسناد الح *

VI foll 125-128 A treatise containing 40 Hadis dealing
with the virtues of the mystical stage known as Faqr (poverty) and
with the rewards of those who have reached that stage known as
العقراء A note on the first folio which runs thus كتاب في رى الفقر
tells us that the present treatise is a work entitled Kitab fi Ziq al Faqr by some unknown
author

A treatise having a different title viz Ar Rasalat Fi Fadl Al
Faqr Wa Al Fuqara 1 فصل الفقر والعقراء by Ahmad al Gazzali
(see No 959/5 above) which contains 40 Hadis on the subject of
Faqr and Fuqara 1 is mentioned in Berlin No 3344 The title and
beginning of the Berlin copy differ from those of the present treatise
but the agreement in subject matter the fact that the first and the
last Hadis are the same in both and that the same statement regard-
ing the Kharqa which is contained in our preface is also found in
that of the Berlin treatise leave no doubt in our minds that the
treatises are the same and that Ahmad bin Muhammad al Gazzali
العرالى احمد بن محمد is the author

The first Hadis with Isnad runs thus —

قال الشيخ احمد بن حسن بن حسن
الراشد عسى بن حسن السلى اعاد الله علينا من تركه اربعين حديثا
في حق العقراء على ترتيب مسانحة
هروية روى الله عنه انه قال قال رسول الله صلى الله عليه وسلم ابى
يعد لعقراء الدنيا ما يعد لعقاربها *

The last Hadîs runs as follows -

للمحديده ، الاربعون عن انبي الدرداء قال قال رسول الله صلى الله عليه وسلم حرمه العغير عدد الله حذر من السبع الارضين و جناتها و ما فيها *

Our treatise begins thus —

الحمد لله الذي خلق الانسان و اطلق اللسان بالذكر *

The Berlin copy begins as follows —

الحمد لله يقول العدد العغير الراجى رحمة الجليل احمد بن محمد الطوسى تاب الله عليه الخ *

It will be noticed that the author's name is given in the beginning of the Berlin copy, but omitted in ours

In the preface quoted below, it is stated that the Prophet received a garment of Faqr from the angel Ghabra'il in ليله المعراج (the night of his ascent to Heaven) and that this garment afterwards was presented by the Prophet to 'Alî, the 4th Caliph, and was subsequently presented to others down to Sûfi Junaid Bagdâdî (d. A. H. 297 = A. D. 910)

عن رسول الله صلى الله عليه وسلم انه لما قال اسرى نبي و فرقه من المخاطبه احد جبريل بيدي و ادخلني الجنة و اتى نبي على مصر من يا فوته همراء وفتح مصر و اخرج لى منه ريس العفر فلسه و قال لى يا محمد و هذا ريس العفر و ان الله تعالى امر لى ان الدسه ولا تودعه الا لمن يستحقه فلسه الدى صلى الله عليه وسلم و حال نبي في الجنة و قال العفر فخري و فخر امتى من بعدى الى يوم العمة لله ، مرات فالدسه الدى صلى الله عليه وسلم لعل رضى الله عنه و الدسه على لرحلين احديهما لولده الحسن و النابى لحسن المصري و الدسه الحسن المصري الحديده ، العكمي و الدسه الحديده ، العجمي لداؤد الطائي و الدسه الداؤد الطائي المعروف ، الكرخي و الدسه المعروف ، الكرخي لسرى السعطي و الدسه السري السعطي لانى العاسم الجندد الخ *

Only one other copy of the work is known to us, viz, the Berlin copy cited above.

Foll 129 130 contain a quotation from Jawahir Al Qur'an (see No 840 above) corresponding to foll 101 102 of that work

Foll 130 -130^b contain 29 couplets preceded by a note which runs thus هذه الايات من كلام الامام حنبل الاسلام ابنى حامد محمد بن محمد and which tells us that a certain friend of Gazzali (see No 833 above) dreamed that the latter dictated these couplets to him describing the pleasures enjoyed by him after death

Beginning —

ول لآخوانى أوفى منى فكرونى و نونى حروا

ام على العائب منكم حروا ام على العاص منكم شهدا

VII foll 131 132 المولد الشريف Al Mawlad Ash Sharif A treatise containing a brief account of the Prophet's birth Neither the author nor the treatise is mentioned in any catalogue In Berlin 28 works on the present subject viz Nos 9517-45 are noticed* but no mention of the present treatise is found Works of this nature are generally recited on the occasion of the ceremony called Milad which is chiefly performed on the 12th Rabi I the birthday of the Prophet

Beginning —

الحمد لله الذى ماله مدخل بفاطره ولا دروساره الخ *

Fol 133 contains a quotation from an unknown work

THE END

Scribe شمس الدين ابن كمال الدين

The colophon runs thus .

وفع الفراغ من تحرير هذا الكتاب السريه ، المسمى بعوار ، المعاره ،
على يد اهل العباد شمس الدين ابن كمال الدين ابن شيخ الاسلام
عمر الله تعالى لهم ولجميع المومنين والمؤمنات من شهر صفر ... سنة
اربع و سمان و سمانمائة *

A note below the colophon which runs thus : فوالله مرة بحمد الله
tells that the present MS was once compared with another copy
of the work This is followed by an autograph note, written by
Ja'far bin Jalâl, an eminent Sûfî of Gujarât, and the author of
Raudât i Shâhî, a Persian work containing biographies of the Sûfis,
in 24 volumes He was also the author of several works on Hadîs
and Tafsîr He died in A H 1085 = A D 1674 , see Taḍkira i 'Ulamâ' i
Hind, p 214 , supplement Mir'ât Ahmadi, p 44 In this note, he tells
us that, in A H 1044, he and his father, Jalâl Maqsûd 'Âlam (d A H
1059 = A D 1649 , see Taḍkira i 'Ulamâ' i Hind, p 216), studied the
work from the present copy under his grandfather, Maqbûl 'Âlam
(d A H 1045 = A D 1635 , see Taḍkira i 'Ulamâ' i Hind, p 216) He
further tells us that, in A H 1050, he and a certain 'Alî Mashhadî jointly
studied 16 Bâb of the work under the above-mentioned Maqbûl 'Âlam,
and the rest of the work under Jalâl Those portions of the note,
which contain the above information, run thus

سمعه ، هذا الكتاب بقرأة سيدي وسدي ووالدي و استاذي
ومولاي صاحبه ، الكمال والعزى والافصال مولانا سيدنا الجلال سلمه الله
تعالى وكان سلمه الله تعالى يقرأ على سيدي وشيخي ... و استاذ ...
والدة الامجد مولانا السعد المخاطه ، بمقبول عالم دام الله حلاله وكان
، معي و قرأة سيدي سلمه الله على سدي دام حلاله في سنة اربع
واربعين و اله ، ثم افرأ لردة احوالى في التقى وعمدة اعوانى على
الهدى السعد الازلى الاندي السيد على المهدى وفقه الله امياحه ،
ويرى بعد ان كان قرأ ستة مسرنا على سدي دام حلاله
..... ثم اتم على صكوة يوم الاثنين الثالث ، من الجمادى الاولى
حسين و اله ، كنده مملوك ، اهل الهند ، الدوى جعفر بن حلال الساهى
الرصى الح *

A second note written by the same Ja far bin Jalal tells us that he studied the work once more in A H 1055 with a group of scholars and Sufis under his father thus —

سمعت ايضا عند قراءة ائمة العلماء و ائمة الصالحين على سدى دام حاله
و كان ذلك فى سنة ١٠٥٥ هـ و الف اللهم صل على محمد
و آله و سلم *

In a third autograph note he tells us that one Abdal Gafur and his brother jointly studied the work under him thus —

سمع هذا الكتاب منى قراءة اخيه الكبير سعد العنبر كنه جعفر
بن حلال الدنى معصود عالم *

The present valuable MS was purchased in A D 1915 by Mr Abul Hasan Khan the late librarian and brother of the founder

The Library possesses two other MSS viz Persian Hand list No 1776/11 and Arabic Hand list No 2410 which were for some time in the possession of Sufi Ja far mentioned above whose seal dated A H 1057 on both the MSS runs thus —

مالكه كتب عنده الساهى مملوك اهل الدنى النبوى جعفر بن
حلال معصود عالم الساهى الرضى سنة ١٠٥٧ *

Foll 280-83 Wasayah Shaikh و صا سيع بن الدنى ابى بكر الحوافى
Zamaddin Abu Bakr al Khawafi These folios which do not form
part of the original work consist of a short treatise containing
instructions for Sufis by Zamaddin Abu Bakr al Khawafi
بن الدنى ابو بكر الحوافى He died in A H 838=A D 1435 See for his
life Mujmal Fasihi fol 264 Nafahat p 569

Beginning —

و قد شرط سدى الطائفة حديد قدس الله سره الاول دوام الوصو *

No 861

fol 361 lines 17 size $6\frac{1}{2} \times 3\frac{1}{2}$ $4\frac{1}{2} \times 2$

The Same

Another copy of the preceding work beginning like the above
Written in Nashh Dated A H 920